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Combining *The Bible Champion* and *The Essentialist*

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EDITORIAL

The New Christian Advance

IT is time for believers in the Christ of the Ages to rally to His truth and advance. Modernism is now demonstrated.

It has made a useful contribution to Historic Christianity by its effective emphasis upon the social implications of the Gospel. Primitive Christianity recognized these implications. Reformation Christianity recognized them. Modern Evangelical Christianity had largely passed them by, being concerned rather with the salvation of the individual. This emphasis of the new Liberalism we gratefully accept; but Liberalism itself is dead. It has no effective motive. It has no power. Its ethics are confused; and its conclusions are not based upon its scholarship but upon the naturalistic presuppositions of its point of view.

Naturalism is dead; and Modernism, which is built upon it must fall with it. In view of the new physics the positions of Eddington, Jeans, Milligan, naturalism has been vacated of all meaning. Everything is

mind, and the unceasing works of mind. A tree grows because God ceaselessly thinks and wills every force that comes to expression in its growth. God is not immanent in the universe, that is a special idea; but His mind and will project it, energize it, realize it as the mind of Victor Hugo did *Les Misérables*. God forever thinks and wills the universe. He wills the orbits of its stars. He wills gravitation. Every reality, every value perpetually flows from His infinite mind and will. Its order is the order which He thinks. If its order shows progress it is simply a progress in His thinking. Fortuitous variation and the struggle for existence do not explain progress, but rather the purpose of God increasingly unfolded.

If in the moral and spiritual purpose of that Infinite, the mind and will which thinks and energizes every substance and force which under natural law produce fire, there is need for supernatural fire in answer to Elijah's prayer, He thinks it, He wills it,—and why not? The ultimate law of the uni-

Our October Issue

DR. WILLIAM STIDGER, Professor of Homiletics at Boston University School of Theology, said recently in a conversation with the writer, in substance: I believe in Jesus Christ as God the only begotten Son. I believe He became incarnate for our sins; that He died to redeem us on the cross; that He took again His body on the third day, ascending into heaven and that He does supernaturally regenerate the souls of men who turn to Him in self-entrusting faith, and this message which produces actual evangelistic results is the only message with which the Christian Church can save the world. I believe tremendously in the social gospel, but the social gospel must stand as a super-structure, built upon the Gospel of a definite experience of regeneration through faith in Jesus Christ our Lord.

Dr. Stidger, who has in a very emphatic way announced his own faith, is definitely putting it to the test week after week in Boston. He is publishing a poem in the October issue of *CHRISTIAN FAITH AND LIFE* entitled "The Man who Found His Soul." In the November issue of *CHRISTIAN FAITH AND LIFE* he is contributing an article entitled, "The Technique of the New Revival."

verse is not physical, but moral. Nature's physical laws are but a symbol and expression of the eternal moral order which is the law of God's own triune life.

God rejoices in order, for His life is orderly. The orderliness of the universe is necessary to the effectiveness of the universe as an expression of God's being. The orderliness of the universe is necessary to its divine purpose as the theatre of man's free creative activity. Universal forces must be constant if man is to organize them and himself produce through them. A magical world could not be the home of a race whose destiny was moral; but nature's orderliness need not be carried to such an extreme as to defeat the ultimate moral purpose of the Infinite. Nature's orderliness need not be so rigid as to imprison the Infinite and to make it impossible for God to reveal His will to men supernaturally or to reveal to them the majesty of His own absolute transcendence as in the resurrection of Jesus Christ from the dead.

The discoveries of Jeans and Eddington are a new emancipation proclamation of man's spirit being from the slavery of matter. Once the facts are admitted we do not need to wait for physical scientists to draw the final conclusions. We religious men can draw them ourselves. The scientist with his wonderful apparatus and his maze of mathematics has the exclusive right to measure the stars and dissolve the atoms into electrons, and these in turn into a pulsation in empty space; but once he has done these things, and laid bare the fact that the ultimate world ground is mind not matter, then the student of the spirit has perfect liberty for independent thinking. When science leaves matter behind and grasps Infinite Mind it has entered the cathedral of Faith, and philosophy and religion have an equal and perhaps also the prior right to lead the further investigations.

The big fact in experience is not physical force but personality; and personality is also the more fundamental value. I know physical force mediately through personality. I know my own personality immediately. Personality is the big fact of experience, it is fundamental and it is also supreme. No conception of truth has vitality which does not make personality supreme. Duty is a vacant idea if the supremacy of personality be denied. Beauty cannot be rationalized save by magnifying personality. Without this fundamental recognition love be-

comes a mockery, a mingling of joy and pain that is devilish rather than sublime. Love for a day! Duty for a day! Love and duty in a world of death! Love and duty in a world of physical forces and blind, black fate! An infinite mind which could think such things would be a demon, not God the Father Almighty. Yes, personality is the big value in experience. It is both fundamental and supreme.

STARTING with this foundation Historic Christianity, its supernatural revelation, its Messianic hope, its divine Incarnation, its stupendous Redemption, and its sublime triumph over death, are as natural, as rational, as believable as the majesty of Rheims would be to one who had studied the massiveness of its foundation masonry. Thirty years of modernistic criticism have not hurt Christian evidences. Human intellects obsessed with their little naturalism have mocked and denied but they have not damaged in the least the powerful body of Christian evidences.

The sepulchre of Jesus was open and empty on Easter morning as the first Christian witnesses said. Unbelief is powerless to give any rational explanation as to how it was emptied.

The Day of Pentecost is a fact; it is not an item of faith. Christianity brought into history a new creative spiritual force. Formally this force is a firm, a death-defying conviction that Jesus triumphed over death, rising from His sepulchre and leaving it open and empty behind Him; and He who did this had also given His life a ransom for man's sin and guilt. This was the form the Christian conviction took. Historically it was supported by a martyr testimony; but that martyr testimony is not an adequate explanation. The Christian certainty of salvation was too deep, too certain, too triumphant to be a mere inference from a human testimony to facts more or less remote. Besides the outer testimony there must have been an inner experience.

Pentecost is a fact. We see Pentecost in the progress of Christian civilization across the centuries; and Pentecost must be at once an outward witness and an inward experience.

The witness to the resurrection; the fact of Pentecost—these things stand and against the background of the new conclusions of physical science they powerfully argue the truth of Historic Christianity.

The Christian Church has been marking time waiting for something to happen. We have listened to humanists. We have listened to socialists. We have tried to forget fundamental thinking and sought to satisfy ourselves with practical programmes. We have cried "One world at a time!" We have crusaded for one reform after another. Most of them are splendid and every true Christian rejoices in all of them; but how superficial they are compared with the need of the world. Suppose Paul had gone to Rome preaching prohibition, or votes for women, or an eight hour labor day, or children's playgrounds, or peace, or racial amity? Had this been Paul's Gospel he would never have been heard of; but Paul preached Jesus and the Resurrection and the Cross and Justification by faith, and the supernatural birth of the Spirit. He extended Pentecost and all these things followed after.

Some of us are nervously prophesying that red Bolshevism is about to overwhelm Christian civilization. Some of us are just bewildered, wondering what the morrow will bring. Some of us are listening for science to speak some new word, which we can pick up, making it the cornerstone of a new gospel of science. Some of us are idly bewailing the fact that ideals are breaking down, we think of ourselves as weeping prophets of a ruined past, and get a kind of thrill out of our tears.

Well, it seems to this writer that all of these attitudes are futile. Every great foundation stands. Behind the universe is not mechanical force, but God. By whatever programme He wrought it, Infinite Mind, the Triune God created and sustains this far-flung universe. The human race is man, made in the image of God, sharing His reason, His holiness, His creative freedom, and destined for fellowship with Him. Revelation is true. God has spoken to us; and of all His words (at no time or place has He left Himself without a witness) the Christian Scriptures are supreme, the supernatural revelation of God's moral will and redemptive purpose. Christ is God the eternal Son become incarnate. He was born of Mary the virgin. He spoke with finality the will of God. He died redemptively. He triumphed over death leaving His sepulchre open and empty behind Him and ascending visibly into Heaven. He lives. He rules the increasing ages. He waits to save whomsoever will; and in proportion as we possess men of Him and project into the institutions

of our day His truth and power we will bless our age and work out His will. Because we fail the Church declines, His Kingdom declines, and confusion and evil advance. It is not fate. It is not necessity. It is our failure. The call is not for resignation and patience, but for devotion and vast prayer-supported activity.

AND then, some one asks: "But what can we do?" Answer: We can pray. God wills to bless the world through prayer. It is not that we persuade His purpose; but that we fulfill the condition for which His purpose waits.

What can we do? Answer: We can read definitely Christian literature; possess ourselves of Christian truth in its detail and become personal witnesses for that truth.

What can we do? Answer: We can insist upon that which calls itself Christian in education being definitely such, and we can give our strength, financial and personal, only to the support of Christian education.

What can we do? Answer: We can maintain Christian worship, looking beyond the preacher and the music to the Lord whose glory the entire congregation are seeking to express. We can hold Christian worship as an exaltation of Jesus Christ, a labor of gratitude which we owe to redeeming love; we can do this evenings as well as mornings, and also at the mid-week hour.

What can we do? Answer: We can sing in the church's choirs; we can teach in the church's school; we can equip ourselves with a real knowledge of the truth in Christ to make ourselves effective; we can organize the Church's business; we can give, and realize that in giving we are only paying taxes for those religious benefits which underlie human society and make the freedom of our social order possible.

What can we do? Answer: We can help to Christianize the whole economic and industrial policy of our country, we can help to make every human relationship both upon the side of capital and of labor such as our Lord Himself would approve.

What can we do? Answer: We can face the present and the future as those who believe in the supernatural Christ who blessed yesterday, and we can say,—it does not matter so much whether my life be long or short in this world; it does not matter so much whether my estate be large or small at my passing; it does not matter much about my life's amusements and pleasures

(there must be enough relaxation to maintain it at efficiency); but it does matter supremely that my life shall have counted to the utmost for the truth the risen Jesus entrusted to all believers and to me when He said, "And ye are my witnesses of these things."

What, then, is the world getting better? Who knows? It will get better if with better devotion we give to it the Christ of the Ages. Will not Bolshevism, then, overwhelm our civilization? Certainly not, unless Christian men and women neglect the testimony which He entrusted to us. But is it not prophesied? Perhaps, but certainly not more definitely than Jonah prophesied that Nineveh should be destroyed. Well, but is it not true that ideals are breaking down upon a large scale? Yes, but only because our own neglect and self-indulgence is suffering them to break down. Broken down ideals are only sin. Man's self-assertion and pride has ever been occupied with the labor of breaking down ideals. Well, has all this ever happened before? Yes, again and again. Modernism is only a new edition of the Deism of two hundred years ago; both deny the supernatural and salvation. Deism was as destructive of ideals as Modernism has been; and

Deism was as negative in the universities as Modernism has been. Man's natural heart produces these things as inevitably as undrained lakes produce stagnation. There is a law of causation in the spiritual world as in the natural. If Christian men and women will dedicate themselves to making Christian forces effective the disintegrating forces that are so rampant all about us will disappear like dark night lamps do when the sun is up.

Come, believing men and women, clear round the circle of the earth! let us awake! Christ is true. The creative Holy Spirit is now our inspiring privilege. Every force and resource is complete save that which is in us. If we let a Christian world turn pagan again there is only one reason—it is because we believers in Christ in this hey-day lack devotion. The little martyr Church found the world pagan and made it Christian. What a shame it would be to our generation if, having inherited a Christian world our indolence and compromise and self-indulgence should allow it to become again pagan!

Up! awake! forward! the risen, ascended, almighty, conquering Christ of the Ages leads on!—H. P. S.

The Presbyterian Church and the Christian Faith

A FRIEND of the Editor's had the privilege of attending the recent session (May 28 to June 3) of the General Assembly of the Presbyterian Church of the U. S. A. as a reporter for some religious journals. From his position at the press table it was possible to follow the proceedings very carefully and to sense the atmosphere of the Conference. We are presenting his impressions without comment.

I. While the decision of the Assembly to remain in official relation with the Federal Council of the Churches of Christ in America was made by an apparently substantial majority, nevertheless, as we learned, there was much opposition to the Federal Council. Upon inquiry among a number of the Commissioners it was brought out that there were two principal causes of this dissympathy: The birth control report, and the ultra-liberal position in faith and ethics of certain men influentially connected with the Federal Council. This writer was

present at all the sessions of the Inter-Church Conference on Federation held in New York in November 1905, when the leading ecclesiastical statesmen of Protestantism were laying the foundations of the Federal Council and would be sorry indeed if the foundations of this organization were endangered by the ultra-liberality of any of its leaders. The Council has accomplished much of vital importance to American Protestantism.

II. During our leisure time we looked over the book tables of the Presbyterian Church on display at the Assembly in search of a recent volume along the line of Christian evidences which we considered safe to present to a friend who is passing through intellectual difficulties. We located four such volumes. One was by an orthodox author; two were of questionable character, as we learned from Commissioners. The fourth we purchased, although advised it was unsafe, with the intention of a close examination

before giving it to our friend. It would seem that this great Church has need for checking up on some of its theological writers who are dealing with the verities of the Christian faith.

III. At this session of the Assembly about 150 names were secured for the purpose of organizing a League for Faith and Life by a distinguished Presbyterian leader. Although the Fundamentalist-Modernist controversy at no time came up during the

Assembly, yet there were evident lines of distinct cleavage. What will be the effect of the proposed League upon future Assemblies remains to be seen. Personally, we are of the opinion that, as in the Methodist Church, the great majority of ministers and laymen are loyal to the essential truth of the historic Christian faith; yet there is a sufficient number of unitarianizing thinkers in strategic positions to threaten a continued halt in the evangelistic success of the Church.

Mistakes of Prejudiced Scholarship

PROFESSOR Stewart G. Cole of Crozier Theological Seminary, Chester, Pennsylvania, has produced a history of Fundamentalism which is highly spoken of by several persons, but which nevertheless is so seriously mistaken in its record of events that it cannot properly be called a history. Dr. Cole's spirit is so fine throughout the work that one regrets what seems to have been the carelessness of his investigation: for the fact of the matter is, in his account he makes many mistakes which even a moderate familiarity with the original records, that were easily available to him, would have obviated.

The above statement is made in particular about the section of his work dealing with *The Essentialist* and the Methodist Episcopal Church. Fully half of Dr. Cole's facts as set forth in that chapter are not facts. He has debates occurring that did not occur. He has motions lost which were carried. He has men commended when the fact is, commendation was refused them. He has disciplinary proceedings brought against an editor and a bishop ruling the action off the floor when neither of these things occurred, nor, indeed, anything even remotely similar to them.

Every one of Dr. Cole's mistakes has helped him to discredit the Evangelical stand in Protestantism against Modernism. He has not made a single mistake which has given credit to the Evangelical cause. This circumstance of course makes clear the reason for his errors. Notwithstanding, he shows a fine spirit, he evidently lacks a judicial mind, and is so intensely partisan in his own point of view that he again and again sees victory where there was in fact defeat.

One cannot but regret these constant and

serious misrepresentations, for the publication of a good history is always a significant event. There is, however, this compensation: Dr. Cole's total failure, because of the prejudice of his point of view, accurately to apprehend and relate events in history contemporaneous with himself will warn Christian men generally of the unreliability of the prejudiced mind. If Modernists cannot be depended upon to relate fairly and accurately the actions of parliamentary bodies which took place in their own times, their statements concerning the Biblical events of two thousand years ago need not be too seriously regarded.

This volume is widely praised; but evidently the scholars who have acclaimed it are as inaccurately informed as is the author. Prejudice produced the volume. Prejudice acclaims it; and prejudice will doubtless continue to rejoice in it. Nevertheless it is true, Professor Stewart G. Cole's *History of Fundamentalism* is not a history but an hallucination. And there has been a great deal of this kind of literature during the last two decades. Scholars have been writing from a prejudiced point of view. They have been allowing their judgment to be warped by a passing age current in philosophy. They have thought it was verified science and assured scholarship when it was only a blinding prejudice. It is time our generation awoke from its uncritical credulity and began to apply its criticism more to the critics and less to the Scriptures and the creeds.

H. G. Wells writes an outline of history from the evolutionary point of view. It is antagonistic to Christianity, but no matter, it is robustly evolutionary. It is received with acclaim. After a few months specialists in history tell us, each speaking for his own department: "In my special field this

book is not reliable." It passes. Mechanistic theories are proposed in psychology. They are taught as science. The soul is mocked. It may chance to be Watson's behaviorism or Dewey's determinism. They have their brief day; then the world wakes up to realize that if these systems are true these very theories are themselves fate and truth is done. Behaviorism passes. A scholarly historian dismisses without ceremony the Church's faith in the resurrection of Jesus. He admits that the evidence is powerful. He offers no reason for his denial of its truth. He just rejects it.

A scholarly magazine publishes an attack upon the Johannine authorship of the Fourth Gospel. This foundation of the Christian faith is authoritatively rejected. No facts are given save that a sentence in a Syriac manuscript chanced upon by a certain English scholar has made the Church's faith impossible at this point. Investigation showed that the learned editor knew nothing more about the negation than the bare fact which he had printed. He picked it up from a newspaper magazine section and reprinted it. Inquiring of the newspaper we found that they had printed a picture news service from England and knew nothing about the facts either.

Similarly our scholars have been widely telling us that the New Testament account of the virgin birth of Jesus is abundantly paralleled in the contemporaneous pagan literature. Here, too, a little investigation shows that contemporary pagan history knew nothing of the idea of virgin birth. Again the New Testament record of Jesus is compared with pagan mythologies about Buddha and Lao Tzse and others, notwithstanding an hour's investigation would have brought out this striking difference: The documents which give us the record of Jesus were produced by a contemporary generation in immediate contact with the facts; while the documents which give us the record of these other leaders were produced anywhere from six to twenty generations after their deaths.

Once again, we are widely told by these Modernist scholars that a certain Christian minister and hymn writer had been engaged in slaving activities and this circumstance is used to discredit the ethical drive of his faith. To the uninformed the statement was doubtless shocking; but even a slight historical research would have shown that the two periods of John Newton's life were sepa-

rated by nearly a quarter of a century. The same is true of Sir John Bowring, who is similarly charged with writing Christian hymns and promoting England's opium traffic with China at the same time.

And so the merry game of prejudiced writing goes on. Every year Modernist scholarship produces some new criticism of Faith. Each new criticism is instantly acclaimed; has its day of authority and passes. But the Christ of the ages and the Faith that has transformed the ages is challenged every year anew, and its conquering influence for the present is reduced from the necessity it is under of defending itself against these irresponsible, prejudiced criticisms. What we need is a new criticism that will be applied to the critics instead of to the Faith. The current negative scholarship is learned, in many instances it is vastly learned, but it is even more vastly prejudiced. It is consequently repeatedly untrustworthy. Modernist scholars are often so prejudiced that it is painful to them to be opposed. They cannot endure it. I have known leaders among them not only to sit quietly and see men suppressed who would have answered their views, but actually to have arranged in advance for their suppression. Modernism is professedly liberal; but how many academic institutions are inviting outstanding Evangelicals to expound their views on Faith. Has Harvard invited Machen? Has Chicago University invited Faulkner? Has Syracuse invited Kyle? No, Modernism is not liberal. It is a prejudiced point of view, and because of the intensity of its prejudice it is repeatedly incapable of that judicial mind, which is a prime condition of reliable authorship.

PROFESSOR COLE'S volume, already referred to is a striking illustration of this unreliable prejudiced point of view, and because it is so recently from the press we will take time to set forth its amazing misstatements somewhat in detail. It may be that our readers will not care to follow through this discussion; however, we are producing it to protect our own criticism from the charge of irresponsibility.

The section of Professor Cole's *History of Fundamentalism* concerning which we are writing covers twenty-nine pages. In this brief compass it has made more than a score of serious historical misstatements. Here are the details:

On page 168 Dr. Cole, speaking of the General Conference of the Methodist Epis-

copal Church, 1924, says, "Sloan bent his main effort to retain the doctrinal test." Dr. Cole seems to be discussing the Conference Course of Study, for his reference to the *Daily Christian Advocate* of 1924, page 452, contains a report of the Committee on Education; the doctrinal test, however, was not involved in this report. The fact is, the "doctrinal test" concerned membership in the Church rather than membership in the ministerial body. It was up in 1920 and was not up in 1924 at all. In 1924, the Committee on the State of the Church offered as a substitute for the ritual which contained the requirement of lay subscription to the Articles of Religion a different form of confession, and this writer made no effort whatsoever to retain the so-called "doctrinal test"; but, as is recorded in the *Daily Christian Advocate* of 1924, pages 629-30, expressly endorsed the proposed change, saying the Apostles' Creed is a better basis for lay confession than the Articles of Religion. Dr. Cole is evidently wrong. He seems to have gotten two situations mixed in this paragraph and to have misapprehended both of them: for the Course of Study report of the Committee on Education was a unanimous action, in the drafting of which this writer shared. It was adopted substantially without debate; and as we have already pointed out, the "doctrinal test" debate took place in 1920, not 1924. In 1924 the substitution of the Apostles' Creed for the Articles of Religion was proposed, and not only did this writer not oppose it, but on the contrary he spoke in favor of the substitution: so the "doctrinal test" issue disappeared, whatever victory there was being evidently with the Evangelical group, since subscription to the Apostles' Creed, or the confession of it, was retained.

2. On page 172, Dr. Cole gives an account of the Declaration of Spiritual Life adopted by the General Conference of the same Church in 1928. He says:

The latter document asks Churchmen to observe diligently certain doctrines which the Episcopal address had mentioned, but reminded them that theological regularity was not a sufficient guarantor of discipleship in Methodism, that they were to "translate into holy living the things that we believe."

In this verdict the Methodist Church repudiated *The Essentialist* emphasis and restated its loyalty to the historic principles of Wesleyanism.

This writer was a member of the drafting committee which produced the Declaration here referred to. Its doc-

trinal affirmation was very much stronger than Professor Cole's slighting paragraph would lead one to suppose. It quoted from the Episcopal address the bishop's affirmation of the Church's faith in Jesus Christ, as "God's only begotten Son, . . . the virgin born, the manger cradled, the crucified, the risen, the ascended Lord and Saviour of men, able to save unto the uttermost all who come unto God by Him, the same yesterday, today and forever." (Dis. 1928, ¶ 596.) The Declaration continued this emphasis by asserting the Church's steadfast loyalty to these basic doctrines, and then went on to point out that besides the Apostles' Creed and the Articles of Religion the Methodist Church holds the doctrinal sermons of John Wesley and his notes on the New Testament, also as standard. Under this latter emphasis the Declaration stressed the new birth and the experience of perfect love. It concluded as follows:

We call upon all in official position in our Church, bishops, editors, teachers, and preachers, to observe diligently these standards of doctrine and practice to the end that the flock of Christ committed to our care shall be vitalized and envigorated through faith.

The Declaration thus twice affirms the authority of the Articles of Religion, once recites in detail the major doctrines there indicated. It affirms the authority of the Apostles' Creed, asserts the truth of the supernatural, emphasizes experiential religion, and calls upon all Church officers "diligently to observe these standards of doctrine." The statement quoted by Professor Cole to the effect that doctrinal regularity is not a sufficient guarantor of discipleship in Methodism, and insisting that men must "seek to translate into holy living the things that we believe" was not in the Declaration, but could appropriately have been added.

3. On page 174, Dr. Cole says the New Jersey Conference filed a protest with the General Conference of 1916 against the policy of the Commission on Courses of Study. This manifestly could not have been done because the Commission had no existence until May 1916, two months after the New Jersey Conference had met and adjourned. Up until 1916 the bishops had prepared the study courses. The Commission on Courses of Study was a new departure projected by the General Conference of 1916.

4. On page 174 again, Professor Cole makes a most serious mistake. In noting the difference between the majority and minor-

ity report of the Committee on Education at the General Conference of 1920 at Des Moines, he omits all the strongest part of the minority report only recording one very insignificant item which, as a matter of fact, the chairman of the minority group conceded to his opponents after the adoption of his major propositions, Dr. Cole thus summarizes the provisions of the minority report. He says, "Since the doctrinal fidelity of future courses was not assured to the Church, the bishops should have full supervisory power to amend." What the minority report actually did contend for was that no books should be introduced into the Courses of Study except such as were in full and hearty accord with those doctrines and that outline of faith established in the Constitution of the Church, and that the standard sermons of John Wesley, recognized as standard together with some other doctrinal studies emphasizing the Articles of Religion should be included in the course. The provision that the bishops should have power to amend the report without resubmission to the Commission was as we have already indicated, a matter of such minor importance that it was conceded by the minority leader after the adoption of the other provisions of his report. In addition to misrepresenting the minority report Dr. Cole makes the further serious mistake of recording its defeat on the floor of the General Conference by a vote of 481 to 286. The fact of the matter is, the minority report was adopted by the very vote he says rejected it. (See *Daily Christian Advocate*, 1920, page 557.)

5. On page 176 Dr. Cole says Bishop Leonard instructed his District Superintendents to discipline any man who preached the doctrine (the premillennial coming of Christ), "and if that were not sufficient, to refuse them fellowship in the Conference." Bishop Leonard absolutely denies this statement, and made this denial in a personal conversation with the writer.

6. Again, on page 176, Dr. Cole says that the New Jersey Conference in 1923 asked "that the Board of Bishops be given power to appoint the Commission" (on courses of study). The New Jersey Conference manifestly made no such request, since the Board of Bishops already had this power.

7. On page 177, Dr. Cole says:

When the New Jersey overture was presented, it was announced that of the 103 Annual Conferences, only seven lent their approval, and some of the sev-

en were among the weakest Conferences in the Church. It was not strange, therefore, that the Committee on Education praised the Courses of Study, granting only a few minor concessions to the petitioners, and complimented the personnel of the Commission, and the Conference adopted the report as read.

Dr. Cole's information is again decidedly defective. The fact of the matter is, there was no debate in the General Conference of 1924 dealing with the Course of Study. The debate was in the subcommittee on Courses of Study where there was a prolonged and sharp debate in which the one demand of the Evangelical group, namely, that the Church be put in a position to examine the texts selected by the Commission as text books before they had been approved by the Bishops, was at last conceded. The report came out of the Committee as their unanimous action, and so was unanimously adopted in the General Conference without debate. The statements recorded by Dr. Cole were not made in connection with the adoption of this report on the floor of the General Conference. He has not specifically stated when or where they were made, so we cannot answer him more explicitly; but his entire account here seriously misrepresents the important contest which was carried on in the sub-committee on Courses of Study, in which discussion the Evangelicals were granted the one request they made, namely, to be secured the right and opportunity to review the text books proposed.

8. On page 179, Professor Cole says: "The Wilmington group changed their constitution to admit members of the Methodist Episcopal Church, South." This is a mistake. The League itself changed its constitution so as to admit members of the Methodist Episcopal Church, South.

9. On the same page, he says: "The Wilmington chapter felt the Course of Study situation had become morally aggravated, and appointed a committee, which was later enlarged by the League, to wait upon the Board of Bishops." This writer was Chairman of every group sent by the Methodist League for Faith and Life to present its case before the Board of Bishops and in no instance was that group made up of an enlargement of a previously existing committee of the Wilmington Conference chapter.

10. On page 180 Dr. Cole says: "When the Kansas City Conference actually met, these reformers failed to get a single orthodox issue before the delegates." Dr. Cole evidently does not understand the procedure

of a Methodist General Conference, in which the major debates take place in its general committees rather than upon the floor of the Conference. The doctrinal situation was definitely before the Committee on the State of the Church at the General Conference in Kansas City and was debated there for several days. The Committee on the State of the Church in its doctrinal reports to the General Conference, which were adopted, refused to modify the Apostles' Creed as it had been asked to do, and also proposed a strong doctrinal declaration, repeatedly affirming both the supernatural, the authority of the Articles of Religion, and of the Apostles' Creed. If Dr. Cole does not recognize this as bringing the doctrinal situation to the attention of the General Conference, one wonders what he would recognize as so doing.

11. On page 180 Dr. Cole makes a second mistake; he says:

In the election of new bishops, one test of the Essentialists' popularity was registered in Methodism. When the first ballot was taken for nominations, the President of the League for Faith and Life received 71 votes out of a possible 823 and stood eighth in order of preference. In the third vote he received 135 ballots in his favor and held the same relative position. At the fifth test, more than a third of Sloan's supporters dropped his name from their ballot; he withdrew his name.

Dr. Cole has correctly stated the results of the first ballot, but fails to note that it was a scattered vote, many men being voted for, and no one's vote being large. He has omitted the second ballot in which this writer received 135 votes and stood fifth. On the third ballot he stood fourth, having again received 135 votes. On the fourth ballot his vote was 124 and his position still fourth in the series. After the fourth ballot, he sought to withdraw his name, but could not get the floor. He had been at no time an active candidate for the Episcopacy, being pledged to support his area candidate, Dr. J. M. M. Gray. After the fifth ballot he succeeded in getting the floor and withdrew his name.

12. On page 181, Professor Cole, speaking of the year 1913, says "George P. Mains was the Book Editor" of the Methodist Church. This is an error. Dr. Richard Cook, later Bishop Cook, was Book Editor at that time, and Dr. George P. Mains was Senior Publishing Agent. Dr. Mains was not at any time Book Editor of the Methodist Church.

13. On page 182, Dr. Cole says that Sloan moved to the seaboard state about

this time, and that he "promised his western friends that he would strike many 'stalwart blows for Methodism.'" In 1913, the year about which Dr. Cole is speaking, this writer had never even been in the West, let alone lived there. He was born in the state of New Jersey and his entire active ministry has been spent in his home state. The quoted sentence of Dr. Cole about this writer promising to strike stalwart blows for Methodism when he moved East, is of course entirely imaginary.

14. On page 183, Dr. Cole says the members of the League for Faith and Life undertook to discipline Dr. Meyer at the seat of the New Jersey Conference in 1927. This statement is totally false. What actually happened is as follows: Dr. Meyer addressed the New Jersey Conference, speaking of the divisive spirit that had been engendered in Protestantism. After he had finished, this writer arose and asked the Bishop if he might reply to certain statements made by Dr. Meyer without making a motion. He said he could make a motion if required, but preferred simply to make a statement. The Bishop gave his consent to the making of the statement. After this statement had been concluded, the Bishop requested a resolution in order that there might be discussion. At the Bishop's request, therefore, a resolution was submitted which was substantially identical with the one adopted concerning the editor of Sunday School Literature at the General Conference of 1924. There was no effort made to discipline Dr. Meyer, and the Bishop did not rule that he could not be tried for heresy save in his own conference.

15. On page 184, Dr. Cole, speaking on the Committee on Education of the General Conference of 1928 asserts that they commended Dr. Meyer. This is emphatically untrue. A report of the subcommittee on Sunday School Literature did propose a commendation of Dr. Meyer, but it was eliminated in the main Committee on Education. As the report came out on the floor of the General Conference and was adopted, it contained no commendation.

16. On page 187, Dr. Cole says the committee on judiciary "advised that the Commission on Courses of Study follow conciliatory measures in view of the sectarian tension abroad in the Church." This also is a mistake. The Judiciary Committee had no jurisdiction in 1920 in connection with the Commission on Courses of Study, for no

legal appeal had been referred to them. As a consequence they could not have given the advice they are alleged to have given. There was no advice and no resulting debate on the subject. The debate in the General Conference of 1920 is the one referred to above when there was a majority and minority report of the Committee on Education and the minority report, setting forth the Evangelical position, was adopted by a vote of nearly two to one.

17. On page 187 again, Professor Cole limits the criticism made by this writer concerning Professor Rall's New Testament History to the circumstance that "he denied the Johannine authorship of the Fourth Gospel." The *Daily Christian Advocate* for 1920, pages 555 and 6, shows that there was instead a series of seven criticisms of Professor Rall's book as follows: He puts a question-mark after the virgin birth; speaks slightly of the ascension of our Lord; asserts that the accounts of the resurrection are contradictory and cannot be combined into one consistent whole; denies that Jesus came to Jerusalem with a definite purpose to die; and fails altogether to include our Lord's purpose redemptively to die in his history of the New Testament. Professor Rall's book was also criticized as rejecting the inspired authority of the book of Revelation.

18. On page 188, Professor Cole, speaking of the year 1924, says that the Committee on Education, with the purpose of compromise, recommended that the texts should represent the verities of faith established in the constitution of the Church and that the discipline with some special emphasis on the Articles of Religion and the Standard Sermons of John Wesley should be included in the Course of Study. This is a flagrant violation of facts. The Committee on Education had no purpose of compromise in 1920 when this paragraph which Dr. Cole refers to was made law. There was a majority and minority report, and the statement given by Professor Cole is an imperfect account of the strong doctrinal position written into the law of the Church by the Evangelical group in 1920 at Des Moines. This paragraph having been adopted at Des Moines was included in the report of the Committee on Education in 1924 at Springfield. But the law as drafted in 1920 and reaffirmed in 1924 and 1928 is much stronger than Professor Cole indicates, for it requires that all texts proposed for a place

in the study courses of the Church must be in full and hearty accord with the several doctrines, and with the whole outline of the historic Christian faith as defined in the Articles of Religion of the Methodist Episcopal Church.

19. On page 189, Professor Cole says that Professor Arthur Holmes of the University of Pennsylvania was made an Associate Editor of *The Essentialist*. Dr. Holmes would have been indeed a very welcome addition to the editorial staff of *The Essentialist*, but the fact is he never was so added. This writer and Professor Holmes are on friendly terms, and Professor Holmes has made several literary contributions to the evangelical movement in Methodism, but he is not and never has been officially related to it.

20. On page 192, Professor Cole says: When the League altered its Constitution in the latter part of 1928 to provide for a full division of activity in the Methodist Episcopal Church South, and added a Lutheran to its editorial board, it manifested virtually its failure to survive as a vital determinant within the northern denomination.

Both of these statements are incorrect. The League modified its constitution not in the latter part of 1928, but over a year earlier, namely, on June 10, 1927. The League administration never did make Professor Keyser a member of its editorial board. Professor Keyser was invited to conduct a department of theological discussion in *The Essentialist* by this writer personally because of his vast erudition and the soundness of his position.

Nothing could be more evident than that Dr. Cole has not only handled his data with a prejudiced mind but that he has even allowed his prejudices to determine his facts. As a result he has recorded events which did not occur. He has toned down victories into compromises and even changed them into defeats. It would be impossible for any one to get even an approximately accurate understanding of what has been going on in Methodism during the past twenty years from this history. If the other chapters are as full of mistakes as this one, the volume will soon pass as a history and will be remembered only as a monumental example of the prejudiced writing of Modernist scholarship.

WE conclude, as we began, with an expression of regret that an important historical investigation has been made worthless by the prejudice of its author. The same

prejudiced point of view that produced it is acclaiming it. Evidently a prejudiced point of view can be trusted neither to produce nor to approve. If this is so manifestly true under circumstances where facts are easily attainable, has not the Christian world abundant reason to wait before it accepts the conclusions of such a scholarship when

applied to the events of a remote past? No answer is needed. The current negative criticism of Faith is rapidly passing. Our criticism should be applied to the critics. A world of pressing need and tremendous opportunity calls for renewed faith in the Christ of the Ages.—*H. P. S.*

Current Religious Thought

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

The Right Use of Terms

A recent writer says that the Christian religion has done a lot of good things and also a lot of evil things. Sometimes it has renounced fleshly lusts; at other times it has blessed them. Surely here is an example of the wrong use of terms. The Christian religion has not done such a confused and contradictory work in the world's history. The author must mean that men who professed the Christian religion have often done good and often done evil. The Christian religion is that pure system of truth which is derived from the teaching of Christ and the Bible; but, of course, sinful human beings have often perverted and distorted it. We cannot help wishing that liberalists would use terms more accurately and thus avoid confusion of thought.

The Right Kind of a Foundation

In erecting a building of any kind, nothing is more important than the foundation. No sensible architect would use weak and shoddy material in that part of a building. The greater and finer the superstructure, the greater the need of a solid and perduring foundation. This, being true in material buildings, why should it not hold true in matters of religion; in matters of a spiritual character and of eternal value? Yet there are people who are sensible enough in temporal and worldly matters, but who seem to think that almost anything is good enough for a foundation in spiritual and eternal concerns. How unwise! It would be far better and wiser to accept the view of Paul, the inspired apostle, who wrote: "Other foundation can no man lay than that is laid,

which is Jesus Christ" (1 Cor. 3:11).

Human Wisdom as a Foundation

Man's own learning constitutes an insufficient foundation for a Christian life and destiny. While it has its value for temporal interests and is not to be disparaged, yet human wisdom is exceedingly limited. We do not even know what matter is in its ultimate essence. We do not know what mind is; we only know a little about its functioning powers. We do not know what electricity is, or organic life, or time, or space, or eternity, or infinity. How small is our knowledge! How vast our ignorance! Ponder the matter a moment. If we do not know what the common things of our temporal life and experience are, how can our knowledge be sufficient as a foundation for an immortal life? If we do not know what space is, how can we know enough to lay the foundation for a residence in infinity? If we do not know what time is, how can we know enough to lay the foundation for a habitation in eternity! So we see that human wisdom is not an adequate foundation.

How About Human Opinion?

Some people seem to think that their opinions will save them. They bank much on their intellectual convictions. If they are only sincere in their beliefs, they think they will be all right. But without casting discredit on human sincerity or human conviction, we are compelled to say that they are not sufficient as a foundation for a spiritual life here or an eternal destiny in the life to come. How changeable are our opinions! Sometimes the opinions of sincere people have to be changed over night. Would

something so mutable make a good foundation for an eternal destiny? Then, how often men's opinions are mistaken! And sometimes such mistakes are very serious. The man who ventured too near an angry volcano, thinking there was no danger, was sincere in his opinion; yet he lost his life when a violent eruption occurred. We must say, therefore, that human opinion is not an adequate foundation for an eternal hope and life.

Will Human Righteousness Avail?

We fear that many people today, even in Protestant communions, are going back to the pre-Reformation principles of work-righteousness, of human merit, of salvation by the deeds of the law; yes, going back to the conceptions of the Scribes and Pharisees of the time of Christ and the Judaizing teachers of Paul's time. They hope to be saved by character, by service, by following in "the way of Jesus." How vain and futile! Paul says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." And the prophet says, "All your righteousnesses are as filthy rags in God's sight." And, pray, what kind of foundation would filthy rags make? Who are they that enter heaven, according to the Scriptures? "These are they that have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Our own goodness is so meager and our natures so corrupted that human righteousness would make a very weak and inadequate foundation for eternal holiness and destiny.

The True and Adequate Foundation

Now let us think of Jesus Christ as the only adequate foundation for humanity's faith, hope, life and immortal destiny. As to knowledge, since He is both God and man, existing as the Son of the Father from eternity, and having, with the Father and the Holy Spirit created all things (John 1:8), he knows all things, both temporal and eternal. What do you think, dear reader, of the adequacy of such knowledge as a foundation? Again, Jesus Christ is not, like human opinion, subject to change and error, but is "the same yesterday, today and forever," the One who "inhabith eternity;" the One who is "from everlasting to everlasting." Do not such qualities form a sufficient foundation for your eternal hope and mine? Nor

is that all: Christ's "all-perfect righteousness," imputed to the penitent and believing sinner, fulfills all the ethical requirements of a moral and spiritual universe; for as the God-man He kept the law perfectly in man's behalf by His active obedience, while by His passive obedience and innocent suffering and death, He satisfied the principle of eternal justice and made effective forever the law of love. What a matchless basis for our assurance of eternal well-being! A Foundation that is as dimensional as infinity and as perduring as eternity!

The Bible an Historical Record

The following statements are cited from a recent sermon by our loyal friend, Rev. Wilbur M. Smith, Coatesville, Pa.:

The Bible is undeniably an historical record, and its great spiritual teachings are based on historical occurrences, in which God manifested Himself to Israel and to the nations of the earth. Thus, *e.g.*, in 2 Pet.2:4-9, the power of God in delivering people from temptation, and in punishing the ungodly for sin, is deduced from the history of the Flood and of the destruction of the cities of the plain. If there was no Flood and Noah was not saved out of the Flood; if Sodom was not destroyed by God, nor Lot delivered from the burning city, then the spiritual truths drawn from these events become valueless speculations about the character of God.

To which we add the thought: History is the true teacher. Fiction is a poor teacher, for it is only human guess work. Christianity is a historical religion, and therefore could not have come from a fictitious, legendary or mythical source.

About Christ's Miracles

We were impressed with Dr. C. H. Buchanan's article in the May number of this magazine. He dealt with some of the statements of a lecturer to the divinity students at Cambridge. The said lecturer held that there are really no miracles but to us in our ignorance they only seem to be miracles. Then he added that Christ had all human knowledge, and therefore He could use and control laws and forces in a natural way; but to us in our imperfect knowledge they seem to be miraculous. But such reasoning is absurd. It would make Christ the outstanding miracle of the ages. How could we account for Christ's omniscience on the basis of mere natural law? How could it happen that He knew more of natural law than all the wise men of all the ages, including the scientific savants of today? Think, for example, of his instant healing of the ten lepers. To perform such a cure, our

Lord must have known all about such a germ disease as leprosy in order to eliminate the bacteria from the bodies of those lepers. More than that, he must have employed natural forces in a supernatural way in order to cure them of that bacterial malady in a moment. Therefore Christ must have been a miracle, and the work He performed must have been a miracle. So what is gained by denying that such a person and such a wonder are miracles? The Modernists fail to think clearly and fundamentally.

Worshipping Jesus Christ

We were also deeply impressed with our editor's article in the May number of this journal—the one treating of Dr. Harry E. Fosdick's denial of our Lord's right to be worshiped. While Dr. Sloan's argument was complete and crushing, we would like to add a reflection or two. When doubting Thomas was convinced that Jesus had really risen from the dead, he exclaimed, "My Lord and My God!" Yes, he even called Christ *God*. Did Christ rebuke him? We hold that, if Christ was not Lord and God, He did wrong not to correct Thomas. He should have said, "No, Thomas, I am not Lord and God; I am only a prophet of God. You must not worship me. You must worship God." Instead of saying that, Christ commended him by saying, "Thomas, thou hast believed because thou hast seen: blessed are they that have believed and have not seen." Believed what? That Christ is "Lord and God."

The True Jesus Still Remains

But the Jesus of the Bible has not been gotten rid of. It is only the Jesus whom Dr. Fosdick and his school have concocted who has been dissolved into mist. The Christ who is the eternal Son of God, and therefore the Redeemer of the world, still remains, thank God for that! and still is able to save unto the uttermost. Had He been merely a human, ethical teacher, he would be a mere memory today; He would not be "the Lord of glory." We wonder what Dr. Fosdick would do with a Pauline saying like this: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father" (Phil.2:9-11). And note this: "He that descended is the same also

that ascended far above all heavens that He might fill all things" (Eph. 4:10). Consider this: "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever" (Rom.9:5, *Amer. Rev. Ver.*).

Since the Bible is True—What?

We do not like to say, "*If* the Bible is true," for that mode of expression seems to imply doubt of its truth; therefore we put it more positively: "Since the Bible is true, what then?" Then the major problems of human inquiry are solved; yes, solved rationally and satisfactorily. Do you ask how and why? Answer: Because then we know what is the origin of the universe and of mankind. Since God created the universe and also created men in His own similitude, we may rest assured that He will uphold and care for them. Then we know, too, the purpose of the universe and of the race of mankind. God would not have created them without a purpose, and a purpose, too, that is worth while—a purpose that is worthy of the wisdom and goodness of an infinite Being. The Bible being true, we also know what will be the destiny of man and the universe, for there shall be "new heavens and a new earth, wherein dwelleth righteousness," while all true believers shall be "heirs of God and joint-heirs with Jesus Christ." Does not such a world-view satisfy all the aspirations of the human soul? Is it not also appealing to the highest reason which the intellect can command? What rational view can be invented as a satisfying substitute?

What About the Reverse?

But let us suppose for a moment, by a stretch of the imagination, that the Bible is not true—what then? Yes, indeed, what then? What about our basic problems on that supposition? Are they solved? Is it not a fact that, then, we are out on an unknown and uncharted sea without a compass and a star to guide us on our way? Then whence and how came the universe into existence? Being made up of finite parts, it must be finite as a whole, however dimensional it may be. If it is finite, it must have had a beginning; it cannot be eternal. Then how did it come into existence? If the Bible is not true, no one knows. It cannot be a mere happen-so, for it is governed by law and exhibits many marks of design and intelligence. Again, on the proposal that the Bible is not true, what is the purpose of

human life? Why are we here? To live and strive for a few years and then perish for ever? Is that a satisfying reason for our being? Knowing, too, that we are sinners, is there any hope that we can be forgiven and saved, if the Bible is not true? What is to be the final outcome of the cosmos if the Bible does not tell us the truth? Cannot unbelievers see with half an eye that, if the Bible is not the Word of God, the whole family is groping in darkness that is impenetrable? But thanks be to God! the Bible is true, and so we are walking in the radiance of a heavenly revelation.

What That Radiance Reveals

Here it is written in lines that shine like gold in the sunlight:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is (1 John 3:1,2).

The human imagination even in its highest flights never could have conceived of anything more glorious and satisfying than that. You see, if it is not true, it ought to be true; but if it ought to be true, it must be true; for this is surely a rational universe, with tokens of rationality written upon it in large capitals; therefore we repeat that whatever ought to be true, must be true. For that reason St. John's pæan as above cited depicts the true purpose of human existence—to be the sons of God and like God for ever and ever.

A Very Harmful "If"

A professor in Northwestern University, Evanston, Ill., Dr. Frank M. McKibben, in commenting on a Sunday school lesson some months ago in the *Pittsburgh Christian Advocate*, said: "If the gospel narratives are to be accepted at their face value, there are some instances of healing recorded of Jesus which are truly miraculous." But why that dangerous "if?" Why are not the gospel narratives to be accepted at their face value? How else can they be accepted? Are they to be regarded as false or legendary stories? That would be a virtual rejection of them. What will be the effect of such teaching on the minds of Sunday school teachers and pupils? Note the effect on Dr. McKibbin himself. He adds:

Yet modern medical science does not support belief in miracles of physical recovery. The whole science is founded on fairly well established laws of physical life, and all its cures and remedies are developed through the most painstaking experiments.

Let us just ask these Modernists one question: If the eternal Son of God came into the world to save mankind, what credentials could He have presented if He never performed any supernatural acts? His miracles were the sign manuals that He was a supernatural being—the divine-human Redeemer of the world.

Is Not Humanism a Contradiction?

A notice of Cassius J. Keyser's recent book, *Humanism and Science*, appears in the *New York Times Book Review*. The review is written by Maynard Shipley, who at one place tries, with the help of Dr. Keyser, to characterize Humanism. What he says is not very clear and satisfactory. Of that slippery thing called Humanism he says: "It is indefinable because 'it must embrace all of the cardinal interests of man as man'" (the semi-quotation is from Dr. Keyser). Then Mr. Shipley adds:

And especially Humanism is the determination of men to concern themselves with the creation of a "good life" here upon this mundane sphere, without submission to tradition or ecclesiastical authority, without supernatural aid or guidance, but exclusively by the application of "native powers resident in themselves."

But here is a contradiction in a single sentence. If Humanism must "embrace all of the cardinal interests of man as man," then how can it confine itself merely to life here on this "mundane sphere?" Does not man as man feel an interest—yes, an almost universal interest—in a future life? Does he not also feel an interest in "supernatural aid and guidance"? Surely there are millions of the race who are profoundly interested in God and His providence and redemptive acts. Therefore the above-cited attempt to characterize Humanism proves that some of its foremost advocates are narrow and provincial in their views, and contradict themselves in a single sentence. The world needs a broader outlook on life and a better logic in thinking processes. Christianity is surely broader and more cosmopolitan than is Humanism, for Christianity includes *all* the interests of man as man, and not merely his temporal and mundane interests. In fact, it has "promise of the life that now is, and of that which is to come." This truth ought to put a hosanna into every heart.

The Self-Emptying of the Son

Further study of the Word of God always brings new light. This is what happened through a new study of the well-known statement in Phil.2:7 in which Paul says of Jesus Christ that He "emptied Himself." The verb in the Greek is *ekenosen*, which really means emptied (from *kenoo*, to empty). But the whole context shows that it does not mean that the Son of God emptied Himself of His divinity, or of His power, or even of His divine self-consciousness. The self-consciousness of Christ must be determined from other New Testament passages and incident. Here it simply means that He did not act selfishly, did not seize the prize for Himself, but sacrificed Himself

for the salvation of the world, even though He was "in the form of God." This interpretation is evident from the injunction of Paul in the previous verse, where he says, "Let this mind be in you which was also in Christ Jesus;" and that mind was the unselfish and self-immolating mind. Even after the Son of God became incarnate, He "humbled Himself" (v. 8); and this He did by assuming human nature in a humble form instead of a glorified form, and by becoming obedient to the ignominious death of the cross. Therefore the *kenosis* of the Son of God simply means His unselfish sacrifice for others. A person who loves others to the point of self-sacrifice does not renounce his personality and self-consciousness but his egotism and selfishness.

The Bible Confirmed by Science

W. BELL DAWSON, M.A., D.Sc., F.R.S.

CHAPTER III

Pantheism, Evolution and Creation

TO make any real advance in understanding nature and what is going on around us in the world by which our life is sustained, we need to recognize the unity of the Universe and that the laws of nature are the same everywhere. It is often asserted that this conception of unity and uniformity stands entirely to the credit of science, and that it alone has dispelled the ignorance and superstition of the past; and that scientific knowledge may quite possibly advance so far in future as to make all religion unnecessary.

In making any such sweeping claim, it is quite overlooked that the ancient Scriptures, long before "science" arose, set before humanity the clearest view of the unity of the universe, from their opening chapters. For the doctrine of the Bible from the outset is that the heavens above and the earth beneath were all created by the One God; from which it follows that the universe is one, with the same laws of nature throughout its extent. Whatever criticism may be made against the Bible, or whatever explanation may be given as to why or how it comes to say what it does say, the great outstanding fact is that this truth regarding the unity of the universe has been announced by Holy Scripture for at least three thousand years.

To understand this whole question comprehensively, we may look into idolatry as

a conception which makes this idea of the unity of nature impossible, and the reasoning by which the philosophers of old endeavored to counteract this; and also the accord between the reviews now reached by modern science and the ancient doctrine of the Bible.

The Unity of Nature and Pantheism.—

It is evident enough that idolatry in all its forms, breaks up the unity of nature. For in any system of idolatry, there is a multiplication of gods with the result that nature is divided into sections, which necessarily destroys its unity. For each god or goddess has some special department of nature under control. Jupiter, for example, is the god of the weather, and the sea is the domain of Neptune. There are four goddesses who stand for the four seasons. The winds of heaven are personified as secondary deities. There are gods of the hills and gods of the plains, and local divinities in different countries. In such a system of things, there is frequently hostility or even open warfare because of this divided control. We may very possibly see poetical imagination in all this; and perhaps even some dim shadow of primitive truth which it might be very interesting to trace out and detect. But what we are concerned with at present is that this subdivision of nature into independent and even conflicting departments, stands directly in the way of advance in the true understanding of the universe.

If we could enter upon the gradual advance of science in the last few centuries, it would reveal that a leading aim ever in view is to show the unity of nature. When Sir Isaac Newton had the enlightened imagination to suppose that the force of gravity, which causes an apple to fall from the tree, must extend as far as the moon and thus hold it in its orbit, he brought the movements of the heavenly bodies into relation with forces which operate here on earth. Another long step was the discovery by means of the spectroscope, that the same chemical elements which we know in this world, exist also in the sun and the stars. Thus a most unexpected connection was found between chemistry and astronomy, until then in the hands of entirely different specialists. This led on to the correlation of additional departments of science with each other, by which recent advances in knowledge have largely been made.

This unity in nature as brought out by modern research, is well put before us in an article by Sir Oliver Lodge, who is a recognized authority in this field:

The laws of physics and chemistry, the very laws which we have ascertained to be in operation on this planet earth, are found to be equally valid throughout the whole extent of space. The same kind of atoms exist there as exist here, obeying precisely the same laws. . . . The operations that go on in the sun, emitting the light and heat by which we live, are the same operations as go on in the most distant stars. We are only gradually learning what those operations are; but the revelation of science is that what occurs here, in the physical universe, occurs everywhere; that the laws are the same throughout. In other words, that the universe is really One, that there is no other system of law and order, none except the one that we are gradually beginning to apprehend.

This foundational conception of the unity of the universe which has thus been reached by science, is equally maintained by Scripture, although it there rests on a different basis. This unity has the excellent effect of setting aside the whole array of gods in the pantheon of paganism, in which also the Bible concurs with science. Yet science leaves the way open to a very serious misconception, which the Scriptures anticipate and counteract by setting before us from their opening chapters onward, the personality of God. For we there learn that God is not some diffused force permeating all things; He is the personal Creator, full of wisdom and foresight in all that He creates and makes, and with a definite plan and purpose in view from the beginning of the

creation. This doctrine is the remedy for all error in our conceptions of nature; and unless scientists recognize the personality of God, they are without a guiding compass; and they may quite possibly be steering towards a form of philosophical error which we need carefully to look into.

What we thus refer to as error, is the conception of nature that was put forward by the pagan philosophers of old, in their endeavor to remedy the disruption of the universe resulting from idolatry, which they saw to be irrational. For the Greek philosophers arrived at the idea of the unity of nature with sufficient clearness to make it plain to them that a multiplicity of gods stood in the way of any advance in true knowledge; as we have just pointed out. But being in ignorance of the one supreme personal God, they adopted the pantheistic idea, which looks upon the whole universe as having a spirit of thought inherent in it and pervading all things; so that the universe is sufficient unto itself in the past and present, and *Nature* thus becomes the only divinity there is. This Pantheism was the best antidote that these philosophers could devise to counteract the dismemberment of nature through idolatry; and to bring material things and their associated forces within the domain of rational philosophy.

For the same reasons as of old, modern scientific thought is seriously confronted with the danger of becoming Pantheistic, and some of the most advanced leaders in philosophic science, are already taking this attitude quite frankly. Indeed, it may purposely be made a refuge to avoid believing in God; for many thinkers see plainly that there is an inherent desire in the human mind to get rid of the idea of a personal God and the responsibility to Him which results from our being His creatures.

As Lord Hugh Cecil remarks: "There is nothing more important to recognize than that there is growing up a great disbelief in God. Most people, if asked, would say that they did believe in God, but they really mean that they believe in some primary cause of the great stream of causation that made the created world."* This view is encouraged by the trend of modern philosophic science, and some leaders like Maurice Maeterlinck, express it quite definitely; for he reduces the idea of God to "the omniscience of the Cosmos;" and he says again: "Surely God

* Address on "Christian Principles of Government," as reported in *The Chronicle*, London; 19 Feb. 1929.

is the Universe; the universe which is, above all, infinite space and illimitable time."[†]

Evolution and a Personal Creator.—The danger that science may influence men's minds towards such pantheistic views, is made apparent by the theory of Evolution, which is upheld by many scientists, and has been made widely popular. In its complete and comprehensive form, it is a theory to explain the universe. It must begin with material things, and the physical properties of the atoms of matter on which all else depends; and it must proceed to plant life and animal life, including the origin of man. Many thinkers have pointed out that properly speaking, Evolution should be classed as philosophy and not as science. Yet it is claimed that Evolution goes on everywhere in nature around us; but such a statement shows much confusion of thought. For the word Evolution is made to include a number of entirely different things; which is illogical and misleading if we are trying to understand what is really meant by the term.

According to many writers, everything that takes place in nature, whether it be the changes in the stars or the development of a bird from an egg, are all referred to as examples of Evolution. But in reality, two entirely different things are thus confused with each other. One of these is properly called the "life history" of a creature; and the other is the change of a plant or animal into something else of an entirely different kind, which is the proper meaning of evolution. When an egg hatches into a sparrow, and this sparrow when mature lays an egg again, we have merely its circle of life or its life history. At some stages there is development, but there is no evolution as there would be if the sparrow turned into an eagle. This, indeed, would only be a very small step; for in evolution, we have to suppose that a sea snail turned into a fish, the fish became a crocodile, and the crocodile or some other reptile developed a bird. The same may be said of the stars; for if a vast extent of nebulous gas condenses into a star, this is no more evolution than when water-vapor in a cloud condenses into rain drops. For in neither case is there a change into another kind of material of a higher type. The rain drop may have a very varied life history; first as a mere trickle, on into a river; then in the ocean, and again evaporating till it rises in a cloud; but it is always water. We need

therefore to distinguish clearly between the life history of anything, and the supposed change of some material or some creature into another of an entirely different kind.

In considering the world around us, it is certainly plain that there must have been some force or power which brought all things into the orderly arrangement that we find. If then a personal Creator is set aside, some other explanation must be found. When Darwin put forward Evolution as the explanation, it is only fair to him to point out that he considered it to be only a theory; and he also recognized that if any theory is to hold good, there must be some adequate causes to make it operate.* But the three causes which Darwin claimed to be capable of producing the result, have been thoroughly investigated by researches carried on since his day; and they have proved to be entirely inadequate, as Dr. Bateson the eminent biologist, has frankly pointed out.† On this foundational question therefore, as to what it is that can have caused "development" to take place, evolutionists are still in the dark; and indeed, they are divided into different camps by the various suppositions that are put forward. The failure up to the present, to establish this necessary basis for Evolution, is candidly admitted by Dr. H. F. Osborn, though a staunch advocate of Evolution, when he says: "It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still entirely unknown, and that our search must take an entirely fresh start. . . . The old paths of research have led nowhere, and the question arises: What lines shall new researches and experiments follow?"‡

There have always been those who would wish to compromise between some measure of acceptance of Evolution and a belief in Scripture, to avoid setting God entirely aside and cutting Him off from any present relation to nature or to man. There seemed to be an opening for this in the very serious difficulties that we have just pointed out, which stand in the way of making Evolution into a comprehensive theory. Some of the very moderate evolutionists in the early days of these discussions, like Professor Henry Drummond of Edinburgh, were therefore willing to recognize that there were certain

* Those that Darwin relied upon were, Natural selection, the Struggle for Existence, and the Survival of the Fittest.

† At meeting of "British Association for the Advancement of Science," in 1921.

‡ *The Origin and Evolution of Life*, by Dr. Osborn; preface and page 10.

† Maeterlinck, *The Magic of the Stars* (1930) pages 151 and 153. Translated from the French original, "La Grande Féerie," edition of 1929.

critical points in the course of evolutionary development, where Divine intervention was necessary. For, after matter and force had come into being, there is an unbridged gap between the inorganic or mineral world and the humblest living thing.* They admitted the possibility also of another impassable step between the vegetable and the animal, because these are the opposite of each other in their chemical and vital laws; and next, a gap between the higher animals and the mental powers of man which are so definitely above the level of mere instinct.

The protracted discussions which have taken place regarding some such path to compromise, have only served to show how unsatisfactory it is, and that harmony is not really possible. For in attempting to intermingle Divine action with development on evolutionary lines, there is at once the difficulty of deciding how much effectiveness to attribute to each of these. The evolutionist is dissatisfied with the compromise, because it destroys the inconsistency of his theory; for if the continuous evolution of things from one another can occur, it should go on without requiring any intervention of a creative Power. On the other hand, compromise is equally unsatisfactory to anyone who holds to the belief that God has a present interest in humanity and that man may reach communion with Him; for it is small consolation to such a one to be told that God, once upon a time, must have stretched forth His hand to uplift the mineral into the realm of life, or even that He once bestowed a soul upon man, if thereafter man is to be left to himself to develop and progress as best he can; which Evolution necessarily teaches.

There may still be some who are puzzled and seek compromise, because they prefer to be inconsistent rather than accept the conclusions to which Evolution leads. But the best way to make the matter clear, is to take the theory of Evolution as it stands, and endeavor to follow it to its own logical outcome, which it must eventually reach. For the essence of Evolution is that all things have come to be as they now are, through stages of development, which were carried on by forces or tendencies inherent in themselves. This amounts to supposing that there must be a "spirit of nature," which has already brought about this result, and which still maintains all things in working order. We are thus confronted again with some

form of Pantheism such as we have before looked into, or with Animism which is defined as "the attribution of soul to inanimate objects and to natural phenomena." But to soften this down, some scientists and many popular writers put before us a vague personification of "Nature" in general; as though this could mean some kind of diffused intelligence pervading all things; which is a view of nature that evidently displaces God. This may be illustrated by the following passages from a popular article by Professor Thomas Huxley:

"Nature is never in a hurry, and seems to have always before her eyes the adage: Keep a thing long enough and you will find a use for it. She has kept her beds of coal for millions of years without being able to find a use for them. No living thing on the face of the earth could see any sort of value in them; and it was only the other day, so to speak, that she turned a new creature (man) out of her workshop, who by degrees acquired sufficient wits to make a fire, and then to discover that the black rock would burn." He points to the light and heat that the coal thus gives out, which have built up the industries of mankind; and by this, Nature's original investment in the by-gone ages is repaid. Yet even after the coal is burnt, Nature allows no loss; for the resulting products of combustion "she straightway invests in new forms of life, feeding with them the plants that now live. Thrifty Nature; surely, no prodigal, but the most notable of housekeepers."*

If "Nature" in such a connection is more than a poetical fiction or a superstitious fancy and has any real meaning, it implies that there is a general intelligence permeating all things. We may wonder that a clear thinker like Professor Huxley is not led to recognize that there must be an Almighty Maker who carried out this foresight and planning which he so graphically describes. Yet to maintain that everything in the world has developed of itself, carries unavoidably with it the idea that material things must have had from the beginning some measure of inherent intelligence, which impelled them to develop; and which continues to maintain the world of nature in working order. For there is not only development but even beyond this again, an ability to plan and devise for the future†

* Professor Thos. H. Huxley, in the *Contemporary Review*, 1871.

† See *Forethought in Creation*, by the present writer. Booklet, 31 pages. (Bible Institute Colportage Association, Chicago.)

* See *Natural Law in the Spiritual World*, by Professor H. Drummond; closing chapter, "Classification."

All this is evidently assumed in the theory of Evolution, and could be widely illustrated. We are told, for example, that simple cells possessing plant life gave rise to some humble type of animal life, which when further developed, became able to see and hear and walk. Seeing and hearing thus came into being by the action of some power residing in lower organisms which were without these senses and faculties. Whatever these organisms were, they could produce by themselves and out of themselves capabilities which they did not previously possess; and to say that they had the ability to do this, amounts in reality to claiming that they are endued with Divine power. The same thing took place again, if the lower instincts of the animals, which revolve in closed circles, developed into the intelligence of man with his capacity to imagine and invent, and to reason. For it is generally admitted that human intelligence is essentially different from instinct.

Evolution thus leads us in the end to the clear choice between belief in a Personal Creator, and the acceptance of the Pantheistic idea in some form. We thus return to the old remedy for superstition with its accompanying magic and witchcraft, which was proposed by the pagan philosophers before the time of Christ. The evolutionists themselves leave no place for compromise to those who would accept a reconciliation. The more logical minds foresaw this from the early days; and Professor Huxley is said to have made the remark:

The doctrine of evolution is directly antagonistic to that of creation. Evolution, if consistently accepted, makes it impossible to believe the Bible.

Dr. Julian C. Huxley, professor of biology at Oxford and a stalwart defender of Evolution, brought out with equal clearness the meaning and the outcome of Evolution, when he stressed the following statement:

No conscious Creator can be conceived who made man in his present stage; certainly, as has been made plain by Darwin, Evolution is responsible for the upbuilding of present humanity from the stage of primitive animality.*

The stern fact that Evolution and Creation are incompatible with each other is brought out by the experience of an eminent man of science, Sir Arthur Keith. He informs us that it was Darwin's doctrine of evolution which landed him in atheistic materialism. He says:

By the absorption of this new knowledge my

youthful creed was smashed to atoms. My personal God, Creator of heaven and earth, melted away. The desire to pray—not the need—was lost; for one cannot pray for help to an abstraction. (*The Forum*, April, 1930).

The eminent scientist, George J. Romanes, a friend and co-worker with Darwin, was likewise led away from the orthodox faith by Evolution. In his book, *Thoughts on Religion*, written late in his life, he says:

When at times I think, as I must, of the appalling contrast between the hallowed glory of the creed that once was mine, and the lonely mystery of existence as now I find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.

Outcome of Evolution.—We are not at present concerning ourselves with the want of foundation for many of the confident statements made by evolutionists, nor can we here discuss the proofs put forward on behalf of Evolution, or the evidence against it.* For we are now trying to make clear what Evolution really leads to. There may no doubt be scientists that hold to Evolution, who have some measure of belief in God, whether definite or only vague, and even at the risk of being inconsistent with their theory. But it is noteworthy that the more uncompromising advocates of Evolution are becoming very outspoken in following out their theory to the conclusions which in the end it must inevitably reach. It is well, therefore, to make plain, especially to young people, where they will arrive if they accept evolutionary teaching. These conclusions may be briefly outlined as follows:

(1) In regard to a personal Creator, it may still remain possible to believe in a God who "started things going" somewhere in the remote ages of the past. For all science admits that it can never reach back to the primary origin of things. Yet according to Evolution, from the time that some primordial mist of matter and undeveloped force first existed, there was no need that God should do anything further; for Evolution was entirely capable of taking hold at that point, and carrying on all future development. For one of its advocates tells us that "creation has been and is accomplished by the energies which are intrinsic in evolutionary matter, without the intervention of agencies which are external to it." The most we are allowed to believe is that there is in the universe "a vast Mind Energy that we call

* Address in Montreal, 9 Nov. 1930; as reported in the *Montreal Gazette*.

* See *Evolution contrasted with Scripture Truth*, by the present writer. Booklet, 63 pages. (Bible Institute Colportage Association, Chicago.)

God,"* which is the pantheistic idea again; but there is no place left for a personal God who has any present relation to nature or to man. Even Sir James Jeans, who goes as far as Evolution can sanction towards recognizing God in a remote beginning, has suggested that during the course of development "the Architect of the Universe was not specially interested in life or humanity; while the universe was actively hostile to human beings;" and he holds that "human life arose as a mere accident."† When the outcome of Evolution is thus set forth, we see how contrary it is to the Scriptures, from the first revelation they give as to creation and man.

(2) It results from the level of intelligence that humanity has already reached through evolutionary development, that man can now take into his own hands the furtherance of human progress. He must henceforth use his intelligence to this end, on the same lines that Evolution is supposed to have followed so far in developing men. Professor J. C. Huxley is outspoken in advising "the humanity of the future to sift from human ranks the unfit, so that the future may evolve a race of highly intellectual, strong, and virile men and women." Such advice takes us back to the Spartans, who destroyed all weak and sickly children in their infancy to improve the race; thinking this to be more merciful than waiting till they had grown up before deciding what was to be done with them. In these and other ways, ill-health and disease will be abolished; and further inventions will soon make the world an entirely convenient and comfortable place to live in.

These expectations of improvement are referred to, because they make it so manifest that, according to Evolution, the future of the race is in human hands; and no help from God is needed to accomplish the result desired. If man is thus self-sufficient, and able to work out his own destiny without dependence upon God, what place is left for prayer, or indeed for religion of any kind? Prayer is doubly unnecessary, first, because man has no need of Divine help in making progress, and further, because God ceased to concern Himself with the development of the world ages before humanity began. Such views, indeed, do away with morality itself; for if it is only an impersonal "cos-

mic force" that we call God, we are liable to lose all distinction between right and wrong.*

(3) The highest realities of all which are the supreme concern of man, are undermined by Evolution. For the doctrine that man has gradually risen from the animal level, is subversive of Christianity, and leaves indeed little if any basis for moral conduct. At the best, we may say philosophically that we ought to conform our conduct to the "spirit of development" in the universe, without backward or downward steps; but this is rather vague as a stimulating motive. We no longer feel our responsibility to account for our conduct to our Maker, and the sense of sin disappears. For sin ceases to be a positive act of disobedience to God, in taking our own way instead of following His expressed wish and command; and it becomes merely a negative deficiency or inadequacy which will be remedied by further development. There is thus no longer any need for forgiveness and redemption which form the basis of Christianity. The view of life is thus ignored which the Lord Himself sets before us; when He impresses upon us our need of reconciliation to Him and points us to The Way by which we may be brought into fellowship with Himself. The Scriptures are consistent throughout in their teaching on these supreme concerns of man; and they must therefore be accepted in their entirety or be set aside altogether. The essential contrast between the doctrine of Evolution and the Bible and the need to choose between them is thus clear; and the way that the primary truths of Scripture are so commonly disregarded today, may well be traced to the spread of evolutionary teaching which leads to unbelief, the same as in the days of old, though attired in the most modern style.

Montreal, Canada

How many men and women of ability there are in the church of whom we expect great things but who always disappoint us! What is the matter? Sin! Oh, if you would have a mighty work of God in your own soul, ask God to search your heart, and if God shows you some sin, give it up. No matter if it is like tearing out your heartstrings, out with it! It hinders a mighty work of God in your soul.

* Professor E. I. Bosworth.

† Lecture at Cambridge, 4 November, 1930; as reported in a United Press despatch.

* This was pointed out by Bishop G. Ashton Oldham, in an address at the Friend's Meeting House, New York, 22 Oct. 1930. (Press report.)

The Beloved Disciple's Gospel

JOHN ALFRED FAULKNER, D.D.

IT is one of the ironies of history that John the Beloved Apostle, who has more to say on love than any other writer in the New Testament, should have become a storm center of modern times. It suggests a poetic nemesis of the cruel question of his early yet unchastened days, when Jesus came to a Samaritan village and was rebuffed by it because he was determined to go on up to Jerusalem: Lord, wilt thou that we bid fire to come down from heaven and consume them? (Luke 9:54.) These storms have been around two of the most-arresting books of the New Testament, the fourth Gospel and the Apocalypse or Revelation.

But these storms are late. For almost eighteen hundred years there was hardly a breath of suspicion on the genuineness of John's Gospel, that is, as the work of the apostle. That did not mean there were no critical minds before 1800. The Epistle to the Hebrews as to author was subjected to examination over and over again. I do not refer to the Alogi, the No-Logos people, who in doctrinal grounds about 175 threw out the fourth Gospel. They were few, and cut no ice. The first who had trouble with John was a Church of England minister in 1792 who became a Unitarian in 1778, was honest enough to resign his charge and taught school the rest of his life. There was a queer twist in our Evanson, for he not only rejected John but all the Gospels except Mark, and even the Epistle to the Romans and several other epistles. Falconer took care of his arguments (1805) in his Bampton Lectures of 1810.

The superintendent at Gotha, Bretschneider, one of the greatest scholars of the first half of the nineteenth century, a calm, clear, intellect, as cold as steel, published a book on our Gospel in Latin in 1820 which unfolded the case against John so thoroughly that few new points that matter have been advanced since. But Bretschneider put forth his considerations against John as *Probabilia* (title of his book) and came to no decisive judgment. Of course his book raised a storm, and many replies were forthcoming. These he carefully studied, and in two years came out with a retraction, being convinced that his objections had been answered. This he repeated, and finally declared he thought the question settled in

favor of John. Such candor or change resulting from it is so rare as to suggest that Bretschneider was a man of miraculous frankness to truth and receptivity to new light.

The next chief attack—not less powerful because indirect—was the famous David Friedrich Strauss in his *Leben Jesu*, 1835. He was a left wing Hegelian, and from the standpoint of the immanence of God conceived in the most absolute way eliminated miracles and, therefore, the documents which contain them. This lugging in a new dogma to get rid of old facts seemed hardly fair, for he frankly admitted that only in that way can we put out miracles. "If the Gospels are really historical, miracle is not to be gotten rid of from the life of Jesus." (*Leben Jesu*, 17.) Therefore John's Gospel goes with the rest. But strange to say, (that is, from his standpoint), the more he studied that Gospel the more he was in doubt whether his first rejection was justified. So in the third edition, though he does not declare in favor of the Gospel, he is no longer convinced to the contrary. This was an impossible position for one with his premises, and he later went back to his former denial.

Strauss' character was stronger than his mind. Otherwise, how can you account for his variations? He made 1835 a year of fame in history by coming out with the mythical view of Christ. That is, the disciples of Christ started with a doctrine of what he was or ought to have been as Messiah, and then they invented facts to embody and make living for the people that doctrine. The mythical theory was started in 1812 by Niebuhr in his History of Rome, though he did not elaborate it. It was applied by DeWette to the Old Testament, by Strauss to the New. As having to do with Christ it was shattered by the dilemma of Ullmann, that either the apostolic church invented Christ, or Christ founded through the apostles the apostolic church. I would say that whoever invented Christ was far greater than he; and if the apostolic church invented him she performed a miracle beside which the miracles in the Gospels are the small dust of the balance. Strauss held that the discourses of Jesus in Matthew were genuine. The growth of myth required time,

he said: therefore John's Gospel could not have been written by an eyewitness, as John the apostle was. That is, throw out John, in fact all the Gospels, by four hypotheses: first, miracles never happen; second, therefore the Gospels which contain them are false; third, the attaching of miracle to an historic character requires time; fourth, the Gospels are late; fifth, the Fourth Gospel could not be written by John. But these hypotheses must first be proved. Therefore the ground is clear to discuss the authorship of John's Gospel on its merits. But with various veerings Strauss went farther to the left from 1835 till he passed in 1874.

Baur, Professor in Tübingen from 1826 until his death in 1860, stimulated study in early Church History as no man has ever done before or since. During a life of perfectly amazing literary activity he came out with a new theory of how things went on in the first age of the Church which put old views topsy turvy, and in this theory our Gospel had its well defined place. In the first period (to 70), says Baur, there was a sharp conflict between the Jewish and Gentile sections of the Church, the one being represented by the Book of Revelation by the Apostle John and the other by the only genuine writings of Paul, the two Corinthians, Galatians and Romans. The second period (70-140) shows a moderating in this conflict by both sides, when we have most of the New Testament books. The third period (after 140) we have the pastoral epistles (Timothy and Titus) and the fourth Gospel, which is the ripe fruit of the union tendency; a Gospel made up largely out of the whole cloth by some thoughtful Christian Gnostic of 160-170, to show that the parties had come together on the new high doctrinal conception of Christ, the eternal Logos or Word of God, and on a compromise on the paschal question. Baur was of the left wing of the philosopher Hegel, and tried to run early Church History in Hegelian moulds: conflict of opposites, thesis and antithesis, higher unity. It was wrecked by the study which it prompted, even by some of Baur's own pupils and followers, as, for instance, by Ritschl who favored it in 1850, but threw it overboard in the second edition of his *Die Entstehung der altkatholischen Kirche*, 1857.

Only five years after the death of Baur the eminent commentator Meyer could speak thus of the passing of his cult:

We older men have already seen the time when Dr. Paulus and his inventions were in vogue; he died and no disciple remained. We lived through the Strauss storm thirty years ago, and in what loneliness might the author now celebrate his jubilee. We saw the Tübingen constellation arise, and even before Baur departed hence the brightness had waned. A renewed and firmer basis of the truth which had been attacked, and a more complete recognition of it were the blessings which the wave left behind; and so will it be after the present surge.*

Slight acquaintance with the literature of the second century—say from 97 to 170—ought to show how impossible Baur's datings of New Testament books were. As to any vivid, strong, religiously vital and illuminating work such as the poorest New Testament Book there is complete absence. Read 2 Peter and the Epistle of Clement of Rome, or Shepherd of Hermas,—you are in another world. That is, 2 Peter springs out of an apostolic circle and time, the other two do not. Baur had learning, but did he have spiritual and literary discernment?

An interesting illustration of the instability of the negative criticism is seen in Schenkel, professor in Basel and Heidelberg (d. 1885), who thought that most of the speeches were genuine and the historical details added later. Then he came to regard the whole book as an ideal composition, 110-120, though indirectly connected with the Apostle John and Ephesus. After that he gave up all Johannine connection, and made the Gospel either from Asia Minor or Alexandria, about 150. Schenkel, like most German professors, was a voluminous author, though I think the only book of his ever translated was that on the Character of Jesus, by the Unitarian Furness, Boston, 1866.

One of the freest minds who ever devoted his life to Biblical studies was Ewald, a free lance if ever there was one, who cared for nothing but what he considered truth. He could find no support for the radical critics.

That John is really the author of the gospel, and that no other planned and completed it than he who is at all times named as its author, cannot be doubted or denied, however often in our times critics have been pleased to doubt and deny it on grounds which are wholly foreign to the subject. On the contrary, every argument, from every quarter to which we can look, every trace and record, combine together to render any serious doubt upon the question impossible.†

Ewald says again:

* On Romans, pref., 4th ed. 1865.

† Quoted by Watkins, *Bamp. Lect.* 1890, 251.

That the fourth Gospel must be traced back to the apostle John has been, it is true, stoutly denied in Germany in recent times. Nevertheless the fact (that it can be traced back) is certain; and since 1826 I have all along publicly maintained it, and more recently (about 1865-70) given detailed proof of it. Whoever considers that the fourth Gospel is a spurious work ascribed to John has not learned to distinguish between original and not original, between books written in a simple unartificial style (as John) and those written artificially in the name of an earlier more famous author. The fourth Gospel does not bear a single trace of having been written in another's name; indeed it would be impossible to comprehend what reason an author would have had to ascribe it to this apostle. If Papias (about 120-150), as has recently been inferred from a fragment, really testified that John published the Gospel himself in his lifetime, that accords with everything I have previously said on the matter. . . . John wrote from his own most personal and vivid representations. . . . All the gospels are written with simple love of truth and faithful spirit.†

The apologetic value of a man like Ewald maintaining without wavering to the end (1875) of his long career as a Biblical student the Johannine (apostolic) authorship is immense. Since his day nothing valuable has been added as objection. Speaking of New Testament, I might say that once Dean Stanley called on him when he happened to be staying at a hotel in Dresden. Seizing a little Greek Testament lying on the table Ewald said, "In this little book is contained all the wisdom in the world."

The very liberal Karl August von Hase, Professor of Church History in Jena for 60 years—happy man!—1830-90, lived to see eleven editions of his *Lehrbuch of Church History* (1834, '86 and the proofs of the twelfth, 1900),—that wonderful manual with its pregnant characterizations. He says that the 4th Gospel has the same spiritual and world historical conceptions of Christianity as Paul's Epistles. Now these are the first writings in the New Testament, which would argue for a fairly early date for John. On the other hand, not too early, because the sharp conflict with Judaism has gone by. Again the author does not write as desiring to defend anything, or to vindicate a position, as though he were conscious of a difference from the other Gospels, a different or higher conception of Jesus,—nothing of this kind. If we assume, says Hase, that the Book of Revelation is earlier than the Gospel, the advance in one generation from Revelation to Gospel is explained by two facts, first, by the inner genius and

deep feeling of John, and second, by his being the beloved of the Lord,—both of these giving him that wonderful insight into the inner life and soul of Jesus and into his deeper sayings and addresses. Now these points of Hase ought to have led him into a hearty acceptance of John the apostle as author, but the German atmosphere of doubt threw over him later a fog of reserve, so that all he will say for sure is that John gave the Gospel orally but some faithful disciple wrote it down after the old man passed on.*

This conclusion of the eminent historian seems to me rather lame. Why couldn't John in his old age write his own Gospel? or, if his arm was entirely helpless, dictate it to this "faithful disciple," and then visé, correct, indorse, and pass it on. One of these two is the most natural thing in the world for an old man to do. It is not infrequent for men between 85 and 100 to be fresh and vigorous in intellect and strong enough in body to write, and our John may well have been so. Why should we prefer the less to the more probable?

Since von Hase, this disciple-of-John theory has been a favorite. It has an advantage: it enables you to keep all of John you want to keep, and to bring in a disciple, a double, a helper, wherever you wish. Auguste Sabatier does this, von Weizsäcker, Wendt, and several of the modern radicals. As to the reliability of the Gospel, some prefer the speeches to the narrative parts, others *vice versa*; and so the critics cancel each other.

In the first edition of his *Introduction to the New Testament* (1868) Samuel Davidson believed strongly in the authenticity of our Gospel; in the second he devotes 163 pages to overthrowing it, and when you have read these 163 pages as I have done you have everything that can be said or imagined—except one or two more recent suppositions—on the negative side. In that case you need not read J. J. Tayler, Cassel of *Supernatural Religion* fame, Martineau, and B. W. Bacon's radical *Fourth Gospel in Research and Debate* (1910). The latter is so prejudiced that he puts in quotation marks the words defenders and defense in referring to those who uphold the Johannine authorship. Don't refute your opponent on a literary question, scorn and ridicule him.

On the other hand men who rejected evangelical religion and the faith of the New Testament, and others who were main-

† Ewald, *Hist. of Israel*, Eng. tr. vi. 144-6 with notes.

* Hase, *Kirchengeschichte*, 11th ed. 37-8, 12th ed. 34.

ly evangelical but entirely free in critical questions, remembering that all such Biblical territory is purely a matter of evidence,—these men, I say, held strongly to Fourth Gospel as by the apostle. I have already spoken of Ewald. The celebrated Schleiermacher (died 1834, aged 65) was free in his treatment of New Testament and of theology, and yet was a warm advocate of this Gospel.

It is right good that this matter is discussed, and all grounds against the Gospel of John brought together; that is what Bretschneider meant to do, and later as good as took back his hypothesis. But no one will think any longer that among the single points any one is of sufficient importance so that in the face of the total impression (which the Gospel makes) any one could doubt its genuineness.* (Many an earnest Christian besides Schleiermacher has been held captive by what he called the *Macht des Totaleindrucks*. The spiritual vigor and drive of the Gospel made him place it above the synoptics (the other three), and by it they were to be judged. In fact he even went so far as to think that the Jesus of the other Gospels could not explain the triumph of Christ). How it could be possible for a Jewish rabbi, with humanitarian sentiments, a somewhat Socratic system of ethics, a few miracles (or what were taken for miracles), a talent for introducing happy maxims and parables,—how a man like this could have produced a new religion and church is something we cannot explain.†

But I think here the eminent preacher and theologian depreciated the Jesus of the synoptics. Judge for yourself. Read carefully from beginning to end say the shortest and most matter of fact of the Gospels, Mark. What do you get? Divinity. The unconquerable feeling that here was more than a man. But no one claims he was an angel. Therefore he was the Son of God, and if so with the Father to be worshipped and adored. You get that even from Mark, to whose picture of Jesus as divine John adds nothing in substance. What he does is to enlarge and deepen the effect by a longer and more spiritual experience of his Master, and by a profounder inspiration.

For the present let us close with the ever-beloved Church Historian Neander, one of the sweetest, most learned, most noble spirits God ever made. He knew all there was to be known on John's Gospel and on the half-century (say before 140 or 150) to which "advanced" critics have assigned it. Like his colleague and friend at Berlin, Schleiermacher, he was hampered by no former views, shared the freshness,

clarity, and frankness of his spiritual vision,—perhaps one reason why the radical view of the Gospel came and found nothing in him. For one thing he was sure that the second century was impossible for the creation of such a Gospel. He says:

Could an age involved in perpetual contradictions, an age of religious materialism, anthropomorphism and one-sided intellectualism have given birth to a product like this (John's Gospel) which bears the stamp of none of these deformities? How mighty must have been the man who in *that* age could produce from his own mind such an image of Christ as this! And this man too in a period almost destitute of great minds remained in total obscurity!*

He says again:

The whole development of the church from the time of Justin Martyr (say from 125) testifies to the existence of such a Gospel which operated powerfully on men's minds. Its existence cannot be explained from any mental tendency in the following age, nor from the amalgamation of several. Indeed it existed as a higher unity, as a reconciling element in the contrarieties of that age, and could exert an attractive power over minds so opposite as Heracleon (Gnostic, first half of second century, commented on Scripture), Clement of Alexandria, Irenaeus and Tertullian (eminent Fathers of last part of second century and first years of third, all keen, wide-awake, informed men who accepted John's Gospel). Where could we in that age find a man who was raised above its contrarieties by which all were more or less moved? And could a man of so high a Christian spirit have crept in the dark and made use of such a mask, instead of appearing openly in the consciousness of all-conquering truth and with a feeling of his mental superiority? A man so exalted above all church teachers of that century need not have shrunk from the conflict. He must certainly have placed more confidence in the power of truth than in those arts of darkness and falsehood. (This argument against falsification of history of Christ by such a writer as that of 4th Gospel, or its spurious authorship, is valid.) And how can it be shown that such a man, if we look at him in the light of his own age, would have been kept by no reverence for sacred history, or scruple, from falsifying a history, the contents of which were holy to him, through arbitrary fictions for a purpose, through falsehoods for an object? How queerly he must have acted if to get his object he set forth Christ's history just opposite to universal tradition! Truly only from an apostle such as John, who received into his own breast the impression of that unique Personality could proceed a work which stands in such relations to the contrarieties of the post-apostolic age! A thoroughly first-hand work, and cast in a single mould. Only the divine in its own essence contains this power of composing differences; and never could such a fresh originally powerful piece of work spring from a designed cleverly constructed composition of differences. The Gospel of John if it did not proceed

* *Einleitung in das Neue Testament*, in *Werke*, 1845, I. viii. 340, quoted by Watkins, *Bampton Lects.* 305.

† From his early and famous *Reden*.

* *Life of Christ*, German 4th ed. 1845, 11, 12, Engl. trans. 7, 8.

from the apostle John, and point to that Christ, the seeing of whom by the apostle alone gave birth to it, would be the greatest of riddles (and I might add, the greatest of miracles) !*

* Neander, *History of Planting and Training the Christian Church by the Apostles*. Transyl. by Ryland, rev. from last ed. by Robinson (E.G.), New York 1864, 370-1.

Madison, New Jersey

THE PULPIT

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The Holy Spirit and Power

I. M. HARGETT, D.D.

Ye shall receive power.—Acts 1:8.

THAT sounds modern enough to have been uttered only yesterday, doesn't it?

Because we are living in the age of power. No matter what realm you touch, power is the magic word.

Is it finance?—there are the money kings. Is it social? There are the four hundreds, the bontons, the elite, the high social raters. By the way, I am an aristocrat myself. I belong to the finest aristocracy in this universe. My claim is based upon the following:

We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when He appears, we are to be like Him—for we are to see Him as he is.

Do you know of any aristocracy equal to that?

Is it politics? or is it the realm of brains? or is it the Ecclesiastical Realm?

It was not that kind of power Jesus meant. To Christ that kind of power was wholly secondary. He was talking about the power of God, the power of truth, the power of a righteous life, the power that makes God a living and an available reality in one's heart and life and the power to make God real and available to others. That's the kind of power Jesus was talking about away back there in that primitive first century. That's the kind of power most needed in this ultra-modern twentieth century of ours.

Our civilization stands today in great danger of being over-materialized and under-spiritualized, of putting the emphasis on *things* to the neglect of the great invisible realities back of things. In things material we are making amazing progress. Our material civilization has made more progress in the last hundred years than in any thousand years before—in the fields of biology,

psychology, bacteriology, geology, astronomy, physics, chemistry. Inventions have poured in upon us from the minds of our inventive geniuses—the telegraph, the telephone, the automobile, the airplane, the radio, and all kinds of modern machinery. Or, look at our amazing wealth. A national income of seventy-five billions a year. Of course the big question is, what are we doing with our wealth? Upon our answer to that question hangs our future.

Compare our modern transportation to that of our grandfathers—the old ox-wagon with its speed of two miles per hour to our modern planes going two hundred miles per hour. But where are we going? That's the real question upon whose answer hangs our destiny. One day Mr. Huxley was advertised to speak before the British Association in Dublin. Arriving late at the station he jumped into a cab and had just enough breath to say "drive fast." Away went the cab, jolting over the streets until the great scientist, becoming anxious, inquired: "Do you know where we are going?" The driver answered, "No, I don't know where we are going, but I am driving fast." We moderns are driving furiously fast, but do we know where we are going? Are we going anywhere in particular? Or, fascinated with the speed, are we just going?

Compare our modern means of communication to that of our forefathers. Was it not Lieutenant-Governor Dinwiddie of Virginia who sent young George Washington, then nineteen years of age, with an important message to a French colony over in the valley of the Ohio? It was a perilous trip and took him months to make it. How long does it take the governor of Virginia today to communicate with anyone in the valley of

the Ohio or the valley of the Congo? I reached Copenhagen, Denmark, one Saturday, July 1st. Going into the office of the hotel I asked how much it would cost me to send a cablegram to my wife in the States. Upon being told I made a rapid mental calculation and decided I could afford the luxury at least once. Writing out the message, I paid for it and he sent it away sizzling under the waves of the ocean. It was ten o'clock at night. She got it an hour later. That's modern communication for you. Tomorrow morning as we sip our coffee and eat our toast we will read in the morning paper every important thing that happened round the world today. Yes, we have amazing means of communication, but what have we to say? That's the real question. Upon the answer depends our influence as a nation in this great modern world.

Modern science has made the world a neighborhood and a whispering gallery. It is now up to the church and the school to make it a brotherhood. If we don't, greed, selfishness and materialism will turn it back to a barbarism. It does look as though God is shoving this generation onto the horns of a dilemma. He seems to be saying to us, "you can make your modern science and progress the means to world brotherhood or you can use it selfishly in greed and hate and war and it will destroy you."

Does any thinking person honestly believe the church with its spiritual realities has kept pace with our material progress? Was old Goldsmith right or wrong when he said:

Ill fares the land to hastening ills a prey,
When wealth accumulates and men decay.

If the great sage of Concord, Ralph Waldo Emerson, could say in his quiet day, "Things are in the saddle and ride mankind," what would he say in our day?

Was Lord Bryce right or wrong in his last great book, *Modern Democracies*, when he said, "The future of democracy depends upon two factors, the progress of making in wisdom and virtue, and the future of religion." Wonder what some of our great men think of a statement like that from one of the greatest thinkers of the last century?

Calvin Coolidge was right when he said from his high position as President of the greatest country in the world;

An intellectual growth will only add to our confusion unless it is accompanied by moral growth. I do not know of any source of moral power than that which comes from religion. I do not know of any adequate support for our form of government

except that which comes from religion. I can conceive of no adequate remedy for the evils which beset society except the influences which come from religion.

Edwin E. Slosson, the late lamented scientist said, "We are riding a horse too big for us."

Alfred Russell Wallace, the eminent scientist and associate of Charles Darwin made this statement on his ninety-second birthday:

Our science has outstripped our moral development, we have become possessed of greater forces than we are morally fit to use. We have not sufficient self control or good will to use these gigantic physical energies for the welfare of mankind and are daily turning them into weapons of destruction.

Five of the greatest living historians of Great Britain were recently asked, "Will our civilization survive?" They all agreed that unless our moral and spiritual power caught up with the development of machinery, humanity would destroy itself. Will we pay no attention to these warnings?

From whence did the urge come that gave the momentum to this amazing material civilization of ours? Roger Babson, the renowned statistician, answers: "Our national prosperity is a direct result of the moral and spiritual integrity of our forbears." We are living on the moral and spiritual capital of our forefathers. If it took spiritual power to produce our civilization, will it not take the same to maintain it? I am thoroughly convinced this great material civilization of ours will not endure unless it is rooted in God and those eternal realities that God represents. I believe God is necessary to our life and future happiness.

That's where the church comes in. The business of the church is to generate moral and spiritual power and pour it out into every department of life.

That's where we preachers come in. The big business of the preacher is not to be a dilettante of art, music, culture and literature; not to be a back-slapping, handshaking artist; not to be a past-master at after-dinner speaking with a quiver full of funny stories to make fellows laugh. The business of a preacher is to generate moral and spiritual power and to keep a sense of God alive in the hearts of men in this driving, exacting age. The old prophets were specialists in moral and spiritual power. They awoke a sense of God in the hearts of men. The apostles preached righteousness and judgment to come. They forced men to consider God and his claims upon them. So did all the great preachers down across the centuries.

There never was a time in the history of our world when our ministry and message were more needed than now, if we have from God, a real ministry and message. If we haven't we had better quit. We represent those great spiritual and eternal realities by which men live and without which our civilization cannot live.

The very safety and security of the world in which our children and grandchildren will live depends upon our fidelity to God and truth.

I feel exactly as did Dr. Samuel Shoemaker of Calvary Episcopal Church, New York City, when he said in words that literally burn:

I am sick of hearing ministers say things they know everybody will agree with instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people who really want God but can never really have Him until the waters of their lives have been troubled by a great challenge.

I am tired of churches which make every appeal but the appeal of religion; providing all sorts of amusements and clinics and clubs, while the souls of their people starve.

We have not captured the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is to raise them to the level of religion.

Dr. E. Stanley Jones in his recent book tells how in the Federated Malay States he has seen men, grown men, sitting on the ridges of the rice fields and fishing in a foot of water. Within sight of them the great ocean rolls, but there they sit and fish in rice fields. One is forced to wonder if God does not classify much of our church activities as "Fishing in rice fields." While all the time the world's need is roaring in our ears. While our modern material civilization is roaring up the road of progress with high power speed, the church is limping and halting and hardly holding its own. Joseph Fort Newton says: "One thing must be plain to all: Religion as we now have it is impotent and uncreative."

Never since the Middle Ages has the Christian Church built such magnificent temples of worship as now. Our ministers today are probably the best educated and the best trained of all these nineteen hundred years. Our program of religious education has never been so comprehensive and adequate as now. The membership of the Protestant Churches runs up into millions, never so many people belonged to the church as now. The wealth of our people was never so great as it is today. Much of the wealth

of the country is in the hands of the church people. And yet the church is limping and halting and hesitating in the face of the world's dire need of the thing we profess to have—God's power.

There is only one thing that will save the church of this generation and make it powerful to save the world and that is a new Pentecost, the Power of the Holy Ghost, God's dynamite. An Episcopal Bishop wrote to one of his rectors: "I want to come out to your Parish and hold a quiet retreat." The rector replied, "My Lord, what this parish needs is not a quiet retreat, but an earthquake." Spiritual earthquakes! Divine dynamite! The power of the Holy Ghost, that is what we need and that is the only thing that will save the church from the doldrums, from fear, and hesitation and make it a challenging, conquering church.

We need the Holy Ghost to come to us and give us back our spiritual initiative, challenge and dare and take us off the defensive and put us on the offensive. What army ever won a war fighting on the defensive? Neither can the church.

The great Methodist Church with all of its magnificent temples, its wealth, its religious education, its great Sunday schools and its able leadership did not hold its own last year, but had a loss in American Methodism of fifty-six thousand members, and the only thing that saved this from being a net loss were the gains in the mission fields. We have been fishing in rice fields with pin hooks and angle worms and all the while Christ has been saying to us: "Launch out into the deep and let down your nets."

The world presents a challenge to the church in this strange stupendous age of ours. There is the challenge of racial antagonisms. There is the challenge of the spirit of greed and hate and war; the challenge of narrow, selfish nationalism and inter-nationalism; the challenge of paganism in business and industry, in literature and social life; the challenge of our present day materialism, animalism, and sex license as set forth in modern behaviorism and taught in many of our great colleges and practiced more than taught; the challenge of our bold, and blatant selfishness, as illustrated by scofflawism on every hand and the cry for personal liberty which, being interpreted, means the right to do as you please, regardless of the rights of others.

Finally, there is the tragic challenge of a worldly, prayerless, ignorant church, ignor-

ant, I mean, of the things a Christian ought to know. Surely no one can deny the fact that in recent years a great flood of worldliness has rolled in upon the church. Nor can any honest man deny that we have multitudes of people in our churches who have never been born again, who are strangers to any personal experience of God and who know next to nothing of a life of prayer and fellowship, consecration and service. In short, our church is becoming slowly but surely paganized, if putting material things first is paganism.

I know of only one power sufficient to meet this staggering challenge and that is the power of God through the Holy Spirit—God's dynamos—God's dynamite.

When the Christian Church was born on that first Pentecost day it faced a far worse condition than we face today. Slavery was universal; religion and prostitution went hand in hand; government was cruel and heartless and exploited the poor for the benefit of the rich—materialism, animalism, and egoism reigned supreme.

Into that old pagan world, seething with selfishness and sin, went that little group of spirit-filled men and women. They took the offensive and you know how triumphantly they swept through that ancient paganism like prairie fire through the dry grass. In three centuries the Roman Empire was kneeling at the cross of the Nazarene. But remember before they went out they tarried until they were filled with the Holy Ghost, which meant filled with God's power.

Isn't it strange that the modern church which is generally conceded to be pretty much in the doldrums, is trying everything under the sun but the very one thing that gave that early church its power and victory—the Holy Ghost?

Here in my text we find Jesus on the eve of his ascension giving his disciples the promise of power adequate to all their needs—"Ye shall receive power when the Holy Ghost has come upon you." If Jesus were here in flesh today I haven't the slightest doubt but He would say that very thing to us and to our church.

And yet we are trying everything else but the one thing Jesus declared necessary and adequate. Do you know of a single theological seminary in this world that has a chair of Spiritual Dynamics where the whole emphasis is put upon the Holy Ghost, His personality and work from that first great Pentecost down to today?

The sad and tragic fact is the modern church knows almost nothing about the Holy Ghost. The average church member is pitifully ignorant of Him, His personality and His work. We recite the Apostles' Creed in many of our churches every Sunday morning and our people say: "I believe in the Holy Ghost," but how much content and real understanding is there in what we say?

We are very severe in our condemnation of the Jews of the first century because they rejected and ignored Jesus, but have we not committed a greater sin in our ignoring of the Holy Spirit? Is it not just as great a sin to ignore the Holy Spirit in the twentieth century as it was to ignore Jesus in the first?

We make much of Christmas, the birthday of our Lord, and of Easter, the resurrection of our Lord, but how little attention we have paid to Whit-Sunday, the birthday of our church, the day of the first great Pentecost when that primitive church was filled with the Holy Ghost and endued with God's power for the work of the Kingdom. Dr. E. Stanley Jones calls Pentecost the lost chord in the church.

Some months ago Dr. Shoemaker read a paper before the New York preachers' meeting in which he related this incident: "A fellow in great moral need came to me some time ago. I found the only tie he had with religion was his love for a well known minister to whose church he occasionally went and with whom he sometimes talked. He coughed up his real trouble finally and I asked him why he had never told his minister about it, he said, 'Well, you just don't tell Dr. about such things. He is awfully interesting to listen to, but he wouldn't understand things like this.'"

It looks as though God were about to withdraw the Shekinah of Spiritual power and leadership from us and give it to some other. What are we going to do about it? Just celebrate the nineteen hundredth anniversary of Pentecost with talk, programs and pageants, or will we like Christ's disciples of old tarry until we too get our great Divine baptism, empowering us as a church to meet the crying challenge of our day?

Oh! my brothers, as the scientists are discovering and appropriating the vast resources of nature, let us discover and appropriate the vast spiritual resources in Christ for us and take the offensive for God.

"My Father is more willing to give the Holy Spirit to them that ask Him than you are to give good gifts to your children."

Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

Historic Basis of Protestantism

THE roots of Protestantism are in history, all history. In this sense, Protestantism is more than an exception taken to errors in doctrinal interpretation and religious practices. It is the recovery and restatement of truth, as also the repledging of theological integrity. It is not only a return to the traditional gospel, but is a revalidation of the basic conditions of personal freedom in thought and choice, as of the right of revelation to make strict appeal to the record which itself has created. The right of private interpretation and the final authority of the written Word are not only the ultimate tests of Christian theology; but constantly are being emphasized in human history. The affinities of Protestantism are seen in these consistent developments.

Of course, due respect must be had to the demand for a proper interpretation of Protestantism. Manifestly, all forms and expressions of extant Protestantism are not equally valid. Also, it may be accepted as a conclusion of universal application that Protestantism has not reached the final stage of its development; and certainly there has not been completed a summary of its actual contents and unrealized inclusions. But, as for that matter, Christianity itself, from the viewpoint of theology, has not been fully and finally interpreted, Protestantism, doctrinally considered, being a phase of that interpretation. In the case of both Protestantism and its original, apostolic Christianity, the developments of history must be awaited, in order that the exceeding greatness of the truth may become known to all men. Not, indeed, that to history has been given the office or the power to modify the Word; but to make it more distinct and available to human faith and understanding.

The earliest distinct tokens of Protestantism must be sought for in that species of history known as prophecy, and particularly in that section of prophecy known as apocalyptic, which, strictly interpreted, is antici-

patory interpretation of history. This is logical, since the antecedents of organized Protestantism wrought as hidden forces in the thought and records of men previous to the time of its symptomatic and overt showings to the kingdom of God. The spiritual dynamic of Protestantism is accounted for in the fact that, in its nascence in prophecy and history, as also in its subsequent development, it has lain close to the divine will and consciousness which have moved effectively through human change and advance. It is by this spiritual dynamic, and its faithfulness to original type, that the genuineness of Protestantism is to be tested in all times and relations. If Protestantism is not spiritual and faithful to the written record it is hybrid and abortive.

The datum of the Book of Daniel is the logical, if not the initial, emergence of the force and ideals of Protestantism in the currents of historic action and forecast. In the year 606 A. D., according to accepted reckoning, Nebuchadnezzar had a dream concerning a history embodying statue of gold, silver, brass, iron and clay. This dream, at first forgotten, but recalled and interpreted by Daniel, as told in chapter 2 of his prophecy, is the norm of that long succession of apocalyptic visions which involve the Babylonian, Persian, Grecian and Roman world rules, culminating in the appearance of the Messianic Kingdom, represented as "a stone cut out of the mountain without hands." This is the miracle of the Galilean ministry and sacrifice and of the apostolic dispensation; and for which the Protestant spirit and evangel are seen to have direct affinity throughout the apocalyptic passages of Daniel and the stages of the Revelation of St. John the Divine.

Any attempt at interpreting the apocalyptic visions of Daniel involves the risk of speculation; but for our present use the unglossed text of the prophecy in connection with the history composite statue of Nebuchadnezzar's dream is direct and conclusive.

Referring to the clay toes of the statue, which were the final shape taken by Roman imperial power in the transitions of its breaking up within the early Christian age, the prophet says:

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

Whatever turn may be given to these words, as they relate to the age long controversy concerning the Romanistic apostasy, they describe an effort to fuse some form of aborted religious power with the suffrage of "the seed of men"; as also they indicate the course and persistence of that kingdom of the mountain stone—the kingdom of absolute spiritual ideals and freedom of will—which "shall not be left to other people." If this is not the primal record of Protestantism, as we know its spirit, not to seek for the highest type of its organized life; then it is that larger protest, written on every page of revelation and history, against "the man of sin," "who opposeth and exalteth himself above all that is God." Protestantism is of the abiding spirit of the evangel, rather than of a departure in ecclesiasticism. Again, it is of the nature of the Sinaitic law, which is prohibitive, corrective and reconstructive of those materials of faith and experience which are eternal.

The portents of the Revelation of St. John the Divine also partake of both the nature of history and prophecy. The basis of that remarkable writing, as also that of Daniel, was current history, events that were then in process of happening. The projection of that history through the centuries in the form of apocalyptic forecasts was the pledge of the advance of truth and thought life in the course of their movement toward the goal of self-fulfillment. The field of controversy delimited from the picturesque forecasts of the Book of Revelation is too thoroughly strewn with the wrecks and obstructions of modern theorizings to make it desirable to enter even the modest essay at further construction. It is enough to fall back on what already has been posited as an argument—namely, that all those passages of the Revelator's book which have been thrown into the scale against papalistic Rome as being the Beast, the Scarlet Woman and Babylon, at last indicate the persistency of the spirit of faith and testimony, which was alive in the earliest covenants of the

saints, in the law, in the prophecies and in the evangel, a protest against error and unrighteousness both in statement and practice; the spirit which must make overt announcement of itself when offense is full and the times are ripe.

The genius of decadent Roman imperialism, or, more properly, the history which it took to itself under the influence of a slowly declining Christianity, describes the toes of clay seen in Nebuchadnezzar's troglodyte statue. These earthen members of the dream body were the foil of that subjective religious consciousness, coextensive with history, whose best expression since apostolic times is seen in the early Protestant ideals and confessions. The Christian consciousness which could not fuse with "the seed of men," even as iron and clay cannot mix, asserted itself from slow inward impulses until it burst into the fullness of the Reformation.

The definite rise of the papacy in the fifth century marks the setting forth of claims in religious authority and doctrinal interpretation anti-thetic to the subjective religious influence which we have noted as being perpetual in history. This influence, the destined birth soil of Protestantism, was thus isolated from the general religious sense of the times, and left to work, like leaven, until it should be separated from "other people." Thus, as already asserted, Protestantism is an accommodated term describing that which is eternal and universal in the realm of religious being and activity. It must, in this, be seen that Protestantism is not only a re-statement, more properly, a re-instatement, of gospel doctrine; but a recovery of the grounds of religious experience and a re-identification of the elements of Christian evidences.

The Renaissance, or the Revival of Letters, which is the intellectual side of that movement of which the Reformation is the spiritual expression, was itself the outcome of latent forces in history, and which ramify back to the beginning of thought. Both the Renaissance and the Reformation were as inevitable as the precession of the equinoxes. The world has certain teachers. It will have none others. Indeed, there is a sense in which it can have none others. Art and literary culture from Athens; law and the science of administration from Rome, and religion from Jerusalem. The authority of these is set, and history works itself out in accordance therewith. Those who reject this dictum

in the interest of a self assertive modernism do but shoot thistle rods against the face of a cataract.

The records of the slow coming of intellectual freedom so completely parallel the spirit of Protestantism as to indicate not only elemental sympathy between them; but as also to establish the unity of those laws to which they have made a common and history long appeal. True religion is educative; true culture is religious, to the extent that it partakes of the spirit of that subjective religious sense, which is always corrective of the objective forms of worship and conduct. This is the office of Christian experience; this is the rule to which the spirit of Protestantism answers.

As our readers will have noted, it is not to the controversial side of Protestantism that recourse is had in this paper; but to the spirit in which it is found set in history. A new protest is due to be made from this viewpoint, as to the selective and perpetual testimony of history to Protestant faith and teaching. No rational, or logically connected, chain of Christian evidences is possible on any basis of religious consciousness and doctrinal interpretation than that which is elemental in Protestantism. But, alas, Protestantism must too often protest against itself. However, in this it only follows the order of the believer who is being renewed after the image of that which is perfect.

The Church in Europe

FREDERICK HASSKARL, M.A., B.D.

Dogmatics and the Sermon

RECENTLY a book of sermons containing 705 pages came into my hands. In translation the title page reads, *Behold, I make all things new* (Rev. 21:5). They are a Year of Sermons preached in the University Church of Leipzig by D. Ludwig Ihmels. Second Unaltered Edition.

The watchword or guiding thought stands in large print opposite the inevitable but short German Introduction: "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5:17). It is self-evident that the author had the university professors and students in mind as they would gather Lord's Day for Lord's Day in the University Church of one of the world's largest schools of learning. Here one meets in every sentence the fervent Faith of one who lives and moves and has his being in historic Christianity. His knowledge of Holy Scriptures is stupendous. For him the Bible does not merely "contain" the Word of God; for him it is the full, final, all-authoritative Will and Revelation of God. And what a marvelous erudition is at his fingers' end!

While studying these university sermons I happened across a copy of *Zeitschrift fuer systematische Theologie*. The first article is

entitled *Dogmatics and the Sermon* by D. Ludwig Ihmels. His sermons became more significant to me as I read the treatise. They are in complete agreement.

Who is D. Ludwig Ihmels? According to the German *Who's Who* (Wer ist?) he is Privy Church Counsellor, Regular University Professor, Doctor of Theology—(Therefore the letter "D" before his name. Editor)—Land Bishop Magnificent of the Ev. Lutheran Church of Saxony, Pastor, Teacher, Professor—Erlangen (1898), Leipzig (1902), First University Preacher (1911), President of the United Ev. Lutheran Conference (1908), First President of the Lutheran World Conference (1923), comprising the Lutherans of all nations. Besides being a steady contributor to leading theological journals, he is the author of about forty works. Bishop Ihmel's forte is dogmatics.

What has this scholarly dogmatician and fluent preacher to say about *Dogmatics and the Sermon*? First we must understand his use of three words, which continually re-occur: *Faith*: when used objectively stands in the fullest sense for the content of historic Christianity as grounded in the New Testament as the Saving Will of God

through Jesus Christ. *Knowledge of Faith* is a spiritual knowing due to the saving comprehension of God's Word connected with the thought of a joyful acknowledging of the new life regenerated by Christ through the Holy Spirit. *Piety* is that religious state that has given to human life its inward and outward spiritual being. (see 2 Cor. 5:17.)

According to Bishop Ihmels the sermon is above all things the proclamation of the Gospel; dogmatics is the scientific formulation of doctrine. Commonly understood science is based upon sense perceptions, the Gospel upon spiritual apprehension. The one deals with the brain, the other with the soul. Therefore for the historic Church there cannot be a "scientific" proclamation of the Gospel. In this respect dogmatics and the sermon are entirely two different things.

Nevertheless, Seeberg is correct in maintaining, that that dogmatics will win out, which teaches best how to preach. This at once leads us to the thought, that there is much in common between dogmatics and the sermon. The point of contact is: both deal with *Faith*. The presupposition of every sermon is Faith: "I believe, therefore I have spoken." Every sermon, not conceived by and born of Faith and which has not become personal Faith, would be untrue and therefore psychologically considered devoid of effect. For Faith alone is able to preach the Gospel actually as Gospel. "Faith alone is capable of formulating the content of the Gospel actually as Good Tidings and thus to bring it home to the hearer so that through it Faith is awakened in him."

This does not mean that the sermon should merely be a personal statement of Faith. "In reality our sermon lives just from the fact, that Faith does not preach itself but the Revelation of God." Now this Revelation can be received only by Faith. Thus "only through Faith does it become efficacious, *i. e.*, can be so preached, that through it Faith is awakened."

What is the goal of every sermon? It is solely one: to awaken and to further Faith. "The confident 'yes,' which the sermon in its preaching would like to call forth, would be indeed impossible, if it were not a conscious affirmation of an absolutely determined content; but this affirmation comes to pass just through the Faith, which the preaching through its content awakens."

Faith, it is seen, plays the vital part in all true sermonizing. It follows then that dogmatics can serve the sermon only when it

has to do with Faith. There can be no doubt about this within the dogmatics of the Reformation. If one denies this pivotal importance to dogmatics born of Faith and "turns it into a speculative attempt to formulate by one's own means what one considers to be religion and what Christianity, one really sacrifices the central significance of Faith as a conception that rules all." Indeed one may accept formally the Church's dogma, but if the Church's Faith is lacking, everything preached is colored and the same words always take on a totally different meaning.

"The Christianity of the Reformation is exhibited only, when not only Faith manifests itself as the center of all piety, but also consistently, when every perception is formulated with knowledge as the knowledge of Faith." For "all knowledge in the sense of the Reformation is in its strictest sense a knowledge of Faith." Luther's expression "Saving Faith" (*Heilsglaube*) was born of the traditional dogma of the Church.

But the dogmatics of the Old Church was not able to make clear the relationship of its statements with Faith. For this reason the further development of dogmatics in Pietism, Supernaturalism and Rationalism became fatal. It remained for Schleiermacher to make emphatically clear: that nothing belongs to dogmatics which is not an expression of Christian piety. For Christian piety is born of the knowledge of Faith; and it is the knowledge of Faith which comprehends the Revelation of God. Really "it is a knowledge forced upon Faith through Revelation." "If evangelical piety is in its deepest sense nothing other than Faith, and if the sermon aims to awaken and to nourish this Faith only, then only that dogmatics can be an authority, which aims to present the same knowledge of Faith."

Of course the sermon should learn from every source scientific or otherwise, but emphatically from the history of religion and Christian thought. And just so it should learn from dogmatics based on Faith.

"However, in the measure that dogmatics everywhere lays down a clear connecting line between Revelation and the knowledge of Faith, it helps the preacher very directly to preach from (out of) Faith into Faith." "Dogmatics teaches the preacher to preach psychologically, absolutely not dogmatically. Just herein lay the art of dogmatics: it permits all its statements to grow from Faith."

So then dogmatics also must learn from

the sermon, because it is consciously a sermon of Faith. "If dogmatics aims to be a presentation of Christian piety, it must learn consciously from that place, where one seeks to create and to cultivate Christian Piety." For after all the goal is the understanding of Christian truth, which springs from the Faith in the Revelation of God for the benefit of the congregation. Therefore it must learn continually from the struggle, in which the Church of all ages has striven for the understanding of the great facts of Revelation. "The dogma is for us the precipitate of the experience of the Church with the Revelation of God."

"Only then can the history of the dogma fulfill its obligations, when it extends itself to a history of piety." Since the sermon aims to serve and conserve the piety of the Church, it is "the deciding element in portraying what significance the dogma always has for the piety of the Church."

(Conclusion of Part One)

(Part two will be a presentation of the historical position of dogmatics and the sermon, stressing the Roman Catholic, Lutheran, and Methodistic conceptions).

Wilmington, Delaware

For Your Scrap Book

REVEREND A. WALLACE COPPER, A.B.

David Lloyd George *

IN a little thatched cottage in the shadows of the Welsh mountains David Lloyd George was born. His father was a studious man. His mother possessed a fine intellect and was devoutly religious. The boy was quite young when his father died and he and his mother took up their abode with an uncle who was a shoemaker. In that shoemaker's shop and with the village blacksmith, he discussed and solved all problems. His uncle was fond of the life of Abraham Lincoln, and night after night told it to this bright-eyed Welsh lad in whom he hoped lay great possibilities.

For a time the ministry was considered to be the proper occupation for him. His ability as a debater seemed to warrant this belief. The Welsh preachers were men of powerful eloquence. They were motivating factors in the community life. However, religious antagonism raged a bit high and the George home was by far non-conformist, so David decided to study law. It was a sacrifice for his uncle to send him to school, but he felt the lad had a fine future.

In London David first went to see the House of Commons. It was not in session, and he was disappointed in it. It was not quite as beautiful as he had supposed. Little did he believe that some day he would be

its most powerful spokesman. While working in London he wrote several articles for a paper criticising the acts of Parliament. Those who worked with him declared him to be studious. One man later said, "We sat for a time at the same desk. He invariably carried a book with him. I well recollect that Hallam's *History of England* was the first book he brought."

Having passed his final law examination, he went back to the Welsh hills and started an office. His mother assisted him in easing the minds of the people who came to see him. She did her best to dispel the dread of the lawyer's office. He attracted much attention in court by his keen mind and oratorical skill. At times he created a sensation by questioning the authority of the bench. In one trial the name of the judge was Samuel Pope. At one place in the trial the judge said "Mr. George is laying down the law as though he were a judge in the court of appeal. It is necessary for me to point out that we here do not believe in the infallibility of Mr. George." Like a flash of lightning came Mr. George's retort, as with a twinkling eye he glanced at the genial figure of Mr. Pope, "Neither do we in these parts believe in the infallibility of the Pope."

It was not long until he became an outstanding man in the borough and was talked about as a capable representative for the House of Commons. His opponent in the election was an old squire. Some thought

* *David Lloyd George*, by J. Hugh Edwards—Volumes I and II.

David George too young, while others said the time of youth had arrived. When the final returns came in both candidates had received slightly over nineteen hundred votes and the cottage-bred little Welshman, the lad without a university training, was elected to Parliament by the slight margin of eighteen votes.

Many a fine orator has been crushed by the reception of his maiden speech in the House of Commons. It was Disraeli who said that the House of Commons was "the most chilling and nerve-destroying audience in the world." Mr. T. W. Russell, a gifted Irish orator, congratulated the young Welshman upon delivering "a maiden speech which charmed us all." This was said before the House of Commons and an outburst of assenting cheers sounded forth their sanction. Mr. Russell had gone up into Carnarvon Boroughs and had spoken against the young candidate but after Lloyd George delivered his maiden address Russell turned to a friend sitting beside him and said, "This man will go far."

In the autumn of 1899 there appeared on the horizon of South Africa a cloud which caused unconcealed misgiving to such as had eyes to see. Then suddenly a storm burst and Great Britain found itself in the throes of a grim war. When Lloyd George heard of it he said, "If I have the courage, I shall protest with all the vehemence at my command against the outrage which is perpetrated in the name of human freedom." In his first speech he declared:

Why am I against war? It is because I know of nothing that arrests progress like war. I have come to the conclusion that I would be recreant before God and man if at this opportunity I did not enter a protest against what I consider to be an infamy. And here I do it tonight even if I leave this town tomorrow without a friend.

He faced the taunts of men who called him a traitor. They charged him with disloyalty. They flung at him their caustic criticisms. He answered them by saying:

Is every politician who opposes war during its progress of necessity a traitor? If so, then Chamberlain was a traitor, and Burke, and Fox, and in later times Cobden, and Bright, and even Mr. Chamberlain, all these were traitors.

Wherever he went he was taunted. His acceptance of an invitation to speak for the Liberal Association in Birmingham was the occasion of a considerable riot. The newspapers denounced him and incited the people to take steps of violence. He refused to heed the warning that it might be dangerous to

appear. That night twenty thousand people assembled to rush the meeting and mob the speaker. They did succeed in breaking up the meeting, and after one man was killed and fifty injured, Lloyd George escaped by disguising himself as a policeman.

The attitude of the general populace was so much against him, it looked as though he would not be re-elected to the House of Commons. Before a large gathering of his constituents he said:

You gave me a blue ticket and sent me down to London. I gave it to the clerk and in the House of Commons did my best. I now bring it back to you and if I never return with it again I shall hand it back to you and there is not one drop of human blood on it.

Needless to say he was re-elected.

As Chancellor of the Exchequer he prepared the most sensational budget the House of Commons had ever witnessed. He began his address by saying, "This is a War Budget, it is for raising money to wage implacable warfare against poverty and squalidness." He said later in his address:

We are placing the burdens on the broadest shoulders. Why should I put the burdens on the people? I am one of the children of the people. I was brought up amongst them, I know their trials, and God forbid I should add one grain of trouble to the anxieties which they bear with such patience and fortitude. When the Prime Minister did me the honor of inviting me to take charge of the National Exchequer at a time of a great difficulty, I made up my mind that, in framing my Budget, no cupboard should be barer, no lot should be harder to bear. By that test I challenge them to judge the Budget.

The House of Lords revolted against the budget. Lord Ripley said, "We have hitherto acquiesced in the financial decisions of the House of Commons, because the government has been conducted by sane men, but we now have a House of Commons controlled by a pack of madmen." Lloyd George warned the Lords that if they did not agree to the budget, they would be forcing a revolution and would get it. As a matter of fact, he wanted to irritate them to such a point where they would reject it. He dug a grave for them and they finally fell in it.

Then taking the public platform he began to ask such questions about the House of Lords as, "Whether five hundred men, ordinary men chosen accidentally from among the unemployed, shall over-ride the judgment of millions of people who are engaged in the industry which makes the wealth of the country? Who ordained that a few should have the land of Britain as a perqui-

site? Who made ten thousand people owners of the soil and the rest of us trespassers in the land of our birth?" This speech had an immediate and frenzied effect upon the Lords. By November the Budget had passed through the Commons and later when the nation backed the Chancellor the House of Lords, beaten and broken, passed it with but a few words, while Lloyd George smilingly looked on.

In the great War this little Welshman was to play an important role. The cabinet heard the rumblings of war some time before it started. Lloyd George maintained his pacific attitude, even threatening to resign if England interfered, until Belgium was trampled under foot. He believed the honor of England was at stake. The English Ambassador in Berlin was informed to notify Germany that unless she got out of Belgium, England would enter the war on the side of the Allies. He was to telegraph back to the Prime Minister by twelve o'clock, and if they did not hear from him it was war.

At nine o'clock that evening Sir Edward Gray, Lord Crewe and Mr. Lloyd George were assembled at 10 Downing Street, waiting with a feverish eagerness to learn the result of the ultimatum. As the last hours of that fatal day traversed the round of the clock with a tardiness that seemed to mock their impatience, the Prime Minister and his colleagues sat in silence. In later years Lloyd George recalled the memories of that night as "the most solemn and awful in his life." He said, "We sat waiting for Big Ben to strike the hour when the ultimatum expired." At last, there fell upon their ears the deep boom of Big Ben as it sounded the midnight hour. When the stillness became broken by the sound of the Prime Minister's voice, heavy with emotion yet resonant with resolve, as he uttered the fateful words, "It's war."

No man worked harder to win the war than Lloyd George. He accepted the Ministry of Munitions and speeded up the production of war instruments. He fought for a military conscription. He became Secretary of War and finally Prime Minister. It was at his instigation and through his influence that the allied forces came to be placed under General Foch. It was by means of his constant urgings through Mr. Walter Page that President Wilson was finally induced to declare war on Germany and finally persuaded to send 120,000 men to Europe at once.

During the war he delivered some epoch-

making addresses. On one occasion he said:

There are rare epochs in the history of the world when in a few raging years the character, the destiny of the whole race is determined for unknown ages. This is one. The winter's wheat is being sown. It is better, it is surer, it is more beautiful in its harvest than when it is sown in the soft springtime. There are many storms to pass through, there are many frosts to endure before the land brings forth its green promise. But let us not be weary in well doing, for in due season we shall reap if we faint not.

On another occasion he said:

War is a ghastly thing, but not as grim as a bad peace. There is an end to the most horrible war, but a bad peace goes on and on, staggering from one war to another. Already the Prussian lords are talking of the next time. Next time! There must be no next time. Far better in spite of all the cost, all the sorrow, and all the tragedy of it, let us be done with it. Do not let us repeat this horror! Let us be the generation that manfully, courageously, resolutely eliminated war from among the tragedies of human life.

From the outset of his career he showed himself eager to pour new wine into an old bottle—to infuse into the treasured traditions of Liberalism, which had been associated with Cobden, Bright, Gladstone, a new purpose in an increased responsibility on the part of the state for the material and social welfare of the millions who live by the sweat of their brow. When the news came of his triumph of passing the Law Preliminary Examination he solemnly stood on the stone slab in the garden of the little homestead and looking up to Heaven, vowed he would be "something great" in life. The passion of politics was in his blood. He possesses all the distinguishing characteristics of a great orator—flashing wit, a genial humor, tender pathos, effective raiillery, scathing invective, scornful satire and effective repartee, dramatic power and an irresistible power of popular appeal—they have all been found in his armory in ready command to meet the demands of every emergency.

One day when he was attending the funeral of an eminent statesman at Westminster Cathedral, one of his colleagues assured him that when he died, he would be given a like tribute. "No," was his emphatic reply, "for when I die, you will lay me in the shadow of my native mountains." It was under the shadow of the Welsh hills, amid a peasantry that drew its strength from a simplicity of fare and of faith, that he learned his first lessons and found those potent ideals that so manifestly sustained him in his early struggles.

What Lord Rosebery said of Pitt can be

said of David Lloyd George, "He ruled during the convulsion of a new birth at the greatest epoch in history since the coming of Christ and was on the whole not unequal to it."

Already the cottage-bred man has become one of the master figures of the modern world.

Young People's Department

REVEREND HAROLD JOHN OCKENGA, M.A.

Topic for August 9

Camp Meetings—Holiness Doctrine

HOWARD SHIPPS

THE institution of the Camp Meeting seems to be distinctly American. For more than a century has the influence of this aggressive religious enterprise been felt in the life of a great people. With the movement toward the West in the early days went the pioneer preacher with a supreme passion for Christ and the souls of men. In these days of rapid movement, of unsettled frontier life, and of a quickly growing population the establishment of churches could not keep pace with the demands of the situation to supply the religious needs of the people. Thus God sent forth His evangelists to proclaim His Word from hillside, stump, and forest grove, many times unprotected except by the sky above, often molested by "rowdy" offenders and criticized by friends of a nicer kind who objected to the Gospel being preached in such a crude manner and under such favorable circumstances. But in spite of opposition by friends and foes the flaming evangel pushed his way through forest and across countryside to find those lost souls for whom Christ had died.

The Early Circuit Riders

To quote a passage from Professor W. W. Sweet in his *Circuit-Rider Days* along the Ohio: "Bishop Asbury's account of his visit to Ohio is especially interesting. He went at once to the Indian Short-Creek Camp Meeting, where he preached to three thousand people." On the campground were eighty-four tents with four hundred and fifty communicants, while forty persons have joined. Of his labors for the past eight months he remarked, "I have travelled six thousand miles in eight months, and met in nine conferences, and have been present in ten camp meetings."

The Beginning of the Camps

Again we find an interesting note from Bishop Candler in his *Great Revivals and the Great Republic*: "William and John McGee, one a Presbyterian minister and the other a Methodist . . . came through the enchanting Cumberland country of Kentucky and Tennessee, preaching with amazing effect to vast multitudes that hung upon their words. On one occasion, in Logan County, July 1800, thousands came together from far and near and encamped in the woods for several days to hear the long-neglected Gospel of Christ." This was the beginning of the Camp Meetings which have been

so effective in the advancement of Christianity in the United States, and out of which have grown the Chautauquas and other kindred assemblies of recent years.

Rev. Barton Warren Stone, serving his two congregations of Concord and Cain Ridge, in Bourbon County, made the journey across the State of Kentucky to see for himself the wonderful things of which he and all the Northwest country were daily hearing astonishing accounts. He says: "There, on the edge of a prairie in Logan County, Kentucky, the multitudes came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few minutes, reviving and exhibiting symptoms of life by a deep groan or a piercing shriek, or by a prayer for mercy fervently uttered. After lying there, some for hours, they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope in smiles brightened into joy. They would rise shouting deliverance, and then would address the surrounding multitudes in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel."

Excesses in the Camps

Of course the revival soon developed excesses and irregularities, and again, as in the days of Whitefield and Wesley, the futile and foolish effort was made to get rid of the smoke by smothering the flame. It failed, as it deserved to fail, and the purifying fire burned on despite all of its own defects and against all oppositions. Thus the work of God in the salvation of the lost was begun and it has ever and again kept increasing in larger and larger proportions.

The Purpose of the Camps

It is by means of these camps that thousands of folk are reached and brought into closer contact with God. Countless numbers have found the sweet experience of pardoning grace and deliverance from a great load of sin at the mourners' bench or in the straw at some camp ground. Many will point to some sacred spot or some hallowed stump in yonder grove where God first spoke peace to the soul. Another will call you to a memorable spot on the old camp-ground where the Spirit first came

in His fullness to take complete control of the life that was entirely consecrated to Him. My boyhood has been blessed by the influence and atmosphere of old Fletcher Grove. The results of such seasons of salvation and refreshing may never be calculated this side of eternity.

Youth and the Camps

But what of the camp and its relation to young people? Many of our camps are realizing this opportunity and taking advantage thereof. Young People want the religion that is real and vital and that is sufficient to meet the pressing demands of life. A religion that comes by education alone will not suffice. Soul by way of convictions, restitution, confession, regeneration, and life in the Spirit.

A noble experiment has been tried in the Aura Camp at Aura, New Jersey, which has come to be known as the young people's camp. Last year one hundred young folks between the ages of thirteen and thirty were there during the ten days. This year two hundred have already asked for reservations. Nearly the entire group have become right with God, and have felt the joy of salvation. These youth come from various parts of the State and are organized for the purpose of winning other youth to Christ. They are accomplishing their task well throughout the Winter months. The leadership is directing along the old and scriptural lines, nothing of sham or of superficiality. The results are most wonderfully gratifying. One young life of this type fully consecrated to God is worth a hundred of the card-signing, decision-day recruits with no experimental knowledge of God and personal salvation. God give us a host of young lives such as will come from Aura. May we keep the fires ablaze on the old Camp Meeting altars!

Questions

1. What great work was done by the circuit riders? Read about Peter Cartwright, Gilbert Tennant, and other Sons of Thunder, by Dr. C. E. Macartney.

2. Is there a camp meeting in your vicinity? What influence does it have?

3. Have you ever attended a camp meeting? Will you make an effort to go to one? Have you ever heard of entire sanctification before?

BOOKS: 1. Asbury's Journal; 2. Perfection, by John Wesley, M. E. Book Concern; 3. Victorious Life, by the Unknown Christian, Sunday School Times Press.

POEMS: See Methodist hymnal, No. 381 and 375.

Topic for August 16

Keswick—Victorious Life Teaching

H. J. OCKENGA

Scripture: Romans 6, 7, and 8

AGAIN the Council is privileged to call the people of God together in holy convocation at Keswick. As ever, the object of our gatherings is the Deepening of Spiritual Life in terms of ideals and undertakings of His Holy Word. And surely the state of things alike in the world and in the Church emphasizes the urgent necessity of our drawing near to Him who alone can make His people competent for their responsible witness and reasonable service.

"On every hand is abundant evidence that one of the influential factors in the present situation is the pathetically low vitality of Christian life. It is only too obvious that under the influence of abounding iniquity the love of many is waxing cold. The spirit of the world has made damaging inroad upon the devotion and zeal of not a few. The challenge of evil, in both its subtle and blatant forms, is defiantly flaunted before an impotent and almost paralyzed people. Christian work was never, in our day, more difficult than it is now. Never were souls more hardly wooed and won.

"We recall that when Jesus saw the multitudes 'He went up into a mountain.' It was as though He could best reach them by getting away from them for a time, and by imparting Himself to His disciples. The present time seems more than usually propitious for our coming to Him as on that occasion they did. It is certain that if we do He will not fail to keep tryst. And herein alone is the certainty of inner personal renewal with a view to effective social effluence. In fellowship with Him moral weaknesses and their sources will unavoidably be laid bare. But new discoveries in the provisions of His covenant of More Abundant Life will also be made. The possibility of new beginnings will very surely be brought home to us convincingly and persuasively. And what a Gospel that is! In the light of His Truth, and under the influence of His Spirit, all who come sincerely seeking to be 'the best that they can be for Truth and Righteousness and Thee' will find that 'He is faithful Who promised Who also will do it' for, and in, and through them.

"It is in order that His people may be reassured concerning Him, readjusted to His will, and renewed in His life, and so be refurnished for a more worthy and effective fulfilment of their responsibility toward the world that we invite you to join us in the Convention."

Thus ends the invitation to the 1929 Keswick Convention submitted by J. Stuart Holden in behalf of the Council of Keswick. It is about as clear a statement of its purpose and of the need of such a conference that there is.

I. The English and the American Keswicks

On the shores of a beautiful lake called Derwentwater at Keswick, England, some years ago was initiated a conference called Keswick. Annually, for one week, multitudes of Christians turn aside from their busy lives to seek rest and refreshment at a spiritual watering place. They feel the God-given impulse which finds its expression in the law of the Sabbath, that is, that recreation does not make rest, but that spiritual refreshment is an essential part of our physical rehabilitation. And for this reason they seek the Spiritual blessing to be received at Keswick. The meetings are held in a great tent seating thousands of people where mass enthusiasm and fellowship is experienced. Two and three times daily the great English preachers, such as, Dr. W. G. Scroggie, Dr. J. Stuart Holden, Dr. J. Russell Howden and Dr. John McNeill, along with the late F. B. Meyer, break the bread of life and give to the people the fruits of their years of study. Truly, the experience is one of overflowing blessing.

Similar to this, but on a much smaller scale, is the American Keswick. Located at Keswick, N. J.

by the side of a beautiful lake amid the pine forest, the prime difference between the American and the English conferences lies in the method. The American conference organization attempts to hold six, ten week summer conferences and twelve, week end winter conferences, whereas the English Keswick is held but for one week a year. Thus, the English Keswick is much larger during that one week, but the American group exerts a fine influence. Speakers prominent in its work have been Dr. C. G. Trumbull, Cannon Howitt and the late Dr. Griffiths Thomas.

For sheer beauty of location and excellency of organization, these two conference groups are unsurpassed. To say nothing of the Spiritual blessing one's mental and physical refreshment is great to just be on the ground.

II. The Victorious Life Doctrine

The victorious life movement is marked by a strict adherence to the fundamentals of Christianity and to the opposition to worldliness within the Church. These two phases of its emphasis make it deserving of Christian attention and support. It also emphasizes salvation by grace and sanctification as an experience over against an existing dead orthodoxy.

The main emphasis is laid upon the doctrine of the filling of the Spirit. The work of the Spirit is outlined in the Christian Life in their teaching as follows:

(1) Regenerated by the Spirit, John 3:1-7. The individual Christian is born again through the agency of the Spirit of God who performs the work mysteriously in the soul. This regeneration consists of the initiating of a new life in righteousness.

(2) Sealed by the Spirit, Eph.1:14. The gift of the Holy Spirit in the life of the individual by God marks a sealing of the transaction between that individual and God of the eternal salvation of the soul. It is sealed forever. This seal of the Spirit is also in earnest, that is, a parcel of what is yet to come. It is a proof of the nature of the blessing of eternal life.

(3) Surrendered to the Spirit, Rom.6:13. The individual who completely surrenders his life to the Holy Spirit, through an act of consecration, allows the Spirit to reign in his life, and when the Spirit reigns, self and sin do not reign. This is the meaning of Paul's statement, "Let not sin reign in your mortal body." Sin is still alive but it has been completely overcome by the surrender of the personality to the ruling power of the Spirit.

(4) Dominated by the Spirit, Rom.6:14. Sin should not have dominion over Christian life, in fact its dominion has been broken and now the Holy Spirit is the lord of the life leading and guiding in every particular. The difference between the experience of Paul in Romans, seventh and eighth chapters, is that he in one is living in the realm of self and in the other, in the realm of the Spirit. In the seventh chapter, the personal pronoun is used thirty-eight times, and in the eighth chapter, the Spirit is used in the like number of times and the personal pronoun is conspicuous by its absence. The difference then in the condition of the Christian in these two chapters of Romans is simply the difference of his being surrendered either to self or to the Spirit. While he is surren-

dered to the Spirit he is dominated and led by the Spirit.

(5) Filled by the Spirit, Eph.5:18. When the Christian has emptied himself of other desires, ambitions, and even sin, he then can be filled by the Spirit. Paul's law is never a negative law, but always positive. The person who is filled with the Spirit will not be filled with other things.

Now this filling of the Spirit should begin at conversion, when the individual should have consecrated his all to God. But in many cases it does not, and then there must come another crisis experience in his life whereby he yields up all to God. The Christian received the Spirit at his conversion, but he may not have been received by the Holy Spirit. He possesses Spirit but he may not have been filled with the Spirit. He had the Spirit but the Spirit may not have had him. It is well also to remember that the Holy Spirit may be grieved and may will to separate Himself from us in his overcoming power if we will to sin after our consecration to him. At the new birth, the penalty of sin is removed, when filled with the Spirit the power of sin is removed, and at death or at the Second coming, the presence of sin will be removed.

III. The Influence of such Teaching today

This teaching, whether it is in the form of Wesleyan sanctification, Nazarene entire holiness, Keswickian victorious life, or any other teaching that produces the surrendered and consecrated Christian will is not a movement to be criticized, but one to which we ought to lend all assistance and Biblical instructions so as to keep it purged from excesses and in the Biblical terminology. Such an experience alone is a source of true Christian advance through yielding ministers, missionaries, and volunteer workers. It is the only way to beat back worldliness in the Church. And it is the only way to derive power through the appropriation of the Spirit's blessing in the dispensation in which He is the prime mover in the world. Emphasis should be placed, not on any one doctrine but upon all the great Scriptural doctrines and teachings.

At Keswick then many souls meet God, as Samuel Wyatt says,

Questions

1. What is your interpretation of the Christian experience or experiences told about in the 6, 7 and 8th chapters of Romans?
2. What do you think Paul means by being filled with the Spirit?
3. What is the greatest antidote to worldliness in the Church?
4. Wherein lies the Christian's greatest source of strength?

POEMS: See Methodist hymnal, No. 376 and 361.

Topic for August 23 Young People's Institutes

ROBERT GEE WITTY

DOWN here in Florida (Tarpon Springs) the word, INSTITUTE, has a growing charm for the young people. It is there that some of life's richest treasures are found. No mere sentimental fancy can account for the high regard in which

Institute is held. Love of Institute is born out of appreciation for what Institute gives.

A Happy Vacation

Institute takes a beam of sunshine and mixes all the joys of school with all the pleasures of vacation. And what a good time that does make! The songs, yells, laughter, jolly talk, the stunts,—these are but a few of the bubbings-over of good spirits that simply cannot be quietly contained. I shall never forget the thrill which came to me the first time I entered into this merriment. It was at old Fall City Institute under the stately pines of Oregon. Well, such good times fill the hours of every Institute.

The afternoons bring time for rest and recreation. You know the picture: here the twang-twang of a hard-fought tennis game, yonder the shouts of a crowd at diamond ball, there in the shining pool the splashing and the laughter of the swimmers. No wonder that eyes are heavy and sleep comes quickly to the Instituter.

Two Wrong Ideas are Corrected

This happy fellowship very quickly corrects two unfortunate and wrong ideas about life and Christianity. Many young, earnest Christians consider themselves alone in their desire to follow Jesus. They have seen only the worldly gaiety of the crowd. But here each individual sees others who are talented, popular, and clever and are trying earnestly to follow Jesus.

Many non-Christian young people fear to surrender to Jesus because they have misjudged the true Christian way of living. They have considered only the sacrificial side of Christ-following. To them to be Christian is to be morose. At Institute they are surprised to learn that all the better joys of living not only are possible but also are more happily experienced with Jesus than without Him.

Life's Problems are being Solved there

This general misconception is but one of many problems with which every youth is faced. Every new experience, almost everything with which we come into contact adds a new complexity to living. These questions about life are no mere scholastic puzzles; they are living issues; some answer must be given; the right answer is needed desperately. For example, what is the correct attitude toward Boy and Girl Relations, Amusements, Life Work, Prayer, Being a Christian?

Some Institutes seek to aid the young people in solving these difficulties by studying a text-book upon these subjects or a related topic. The disadvantage of this method was that the author and not the young people defined the problem for discussion and that the chief end of the course was usually not the solution of the group's problems but the understanding of the viewpoint of the book or the instructor.

In the St. John's River Conference Institute the "quest" method is used. The subject of the "quest" is one of the problems of the young people. The leader of the "quest" is not a teacher but a guide. Under his leading the group sets the problem, opens for its solution their own experience, studies the experience of others, brings in works of authority, and the Scriptures. The group is then led to the conclusion of the "quest,"—a working basis for Christian living, upon this problem.

The earnest frankness with which these "quests" are made is hopeful for the future of youth. Out of them come such testimonies as, "I came to Institute in doubt and without strength about the greatest problem in my life. I am returning to my home with understanding and the help of Christ for its solution."

Jesus is there

The most significant fact about the Institutes which I have known is that Jesus is there. A realization is growing that all of life must be made Christian; but, it is being recognized that none of life can be Christian until a full hearted surrender of the individual has been blessed with re-birth in Christ Jesus. Very definite provisions are made in the Institute Program for the wonderful experience of finding Jesus as Saviour and Friend.

The quiet devotion of morning watch, the prayerful search for Christian living, the long talks with friends,—all these keep Him near. Then in the evening after the dinner is over and the jollity has quieted into thoughtfulness, comes the opportunity for definite challenge to find Jesus,—to surrender to Him, to consecrate one's life to His Service. One of the most inspiring visions of the coming of God's Kingdom on earth ever granted to me came last year at the Institute at Lake Worth, Florida. One hundred thirty young men and women rose quietly from their seats and came to the altar to consecrate their lives to Jesus and to their fellow-men in His name!

Perhaps the greatest power for God at Institute can be the quiet witnessing of Christians to their non-Christian friends of the saving and abundant life in Jesus. Let some leader gather a small group of Christians who are certain of their relationship with Jesus into a fellowship, the only purpose of which is to witness for Jesus. Each day these go quietly to their non-Christian friends with the story of what Jesus has done and can do for the individual. New converts are brought to the unannounced meetings of this group. Here their experience can be brought to certainty through prayer and testimony. Then, these too go out to witness for Jesus. If this movement be continued after Institute, a splendid and soul-saving work will be done for the Master.

To me there is no more beautiful good-bye today than at Institute. In little groups of quietness in their rooms, or out under the stars and trees of their camps,—the place makes little difference. For there is a low song, a quiet prayer, a whispered good-night, and stillness. Jesus is there!

A Word of Conclusion

This topic is so large and interesting, that only the highest values could be maintained. If the author of this article can be of any further service to you in answering any questions about Institute, he will be glad to answer any questions addressed to him.

For Discussion

1. Could the "quest" method be used in the meetings of local chapters with profit?
2. Discuss the Institutes you have known, stating the most helpful services for yourself.
3. Could a group of witnesses be formed in the local chapter to carry Jesus' message to others? What would be the best method to use?

4. How can we plan ahead to have money for Institute?

5. Discuss the different attitudes of delegates to Institute. What kind of person gets the most out of this conference?

Topic for August 30 Sunday School Conventions— Better Teachers

EARL E. ALLEN

Scripture: John 5:39; II Tim. 2:15; II Tim. 3

OUR Protestantism looks principally to its Sunday schools for the education of its growing Christians. Week day religious instruction is realized only in comparatively few instances. As the developing leaders of Protestantism we young people need to realize the burden which rests upon the Sunday school. All week learners of all ages are studying courses which are considered vitally important as training for citizenship in a better social order. But in the vast majority of cases religious instruction is left for a few minutes on Sunday. Even if every Sunday school were able to work under ideal conditions it would still have an almost impossible task to perform. Most of us believe that religious instruction is basic to Christian living. To relegate this most fundamental instruction to a hurried fraction of an hour on Sunday is almost criminal.

Our elders in the churches look to us as recruits for Sunday school leaders and instructors of religion. Because the condition of the Sunday school of today and especially of tomorrow does depend upon us we need to think of ourselves and others of our kind as better teachers and the Sunday schools with which we are connected as better schools.

The Need of Better Teachers

Advantage and disadvantage of volunteer leadership

The first Sunday school, in England, in the eighteenth century, had paid teachers. But it was not many years before Sunday schools began to rely upon volunteer teachers. The first Sunday schools were to train underprivileged waifs in various subjects. Within a few years Sunday schools became connected with churches and were operated exclusively for religious instruction. Then the schools looked to volunteer leadership to carry on the work of administration and instruction. This system of volunteer leadership exists today in most of our Sunday schools.

On the one hand, this system of volunteer leadership is good because it usually enlists only those who are interested in Christian nurture and who have the consecrated devotion which is the first essential for good religious leadership. On the other hand, however, this system is likely to call to its aid teachers who make bungling leaders because they lack training. From my limited observation I would say that if we had to choose between untrained consecration and trained indifference to the stirring claims of the Christian Gospel it would be better to choose the untrained consecration.

The pastor of a great city church laments because his Sunday school program is not a success. This school has trained teachers, several of whom

are paid for their services. Some of them have advanced degrees in Education. In spite of this training this privileged Sunday school is a problem, partly no doubt because its teachers lack the personal devotion and consecration of volunteers. But this consecration and training is not a problem of either one or the other: it is a matter of two indispensable qualifications. Consecration is no excuse for ignorance. Our Sunday school leaders need the best possible training to teach the most important of all subjects—the Christian religion.

The need of personality qualifications

Not all who are willing to teach Sunday school classes have personality qualifications necessary to make them appealing, efficient teachers. Some of them are like the young convert who was eager to do something in the meeting. He confidently sought out the pastor and volunteered to sing a solo at the Sunday evening service. The pastor took too much for granted and gave his consent. The result was a period of intense sympathy on the part of the whole congregation.

The primary qualification for Sunday school teachers upon which most of us would agree is a vital Christian experience. But this must be coupled with open-mindedness, love of people, quick-wittedness, good humor, and an abundance of good common sense. If teachers have appealing personalities charged with love of God—which a vital Christian experience alone can give—their teaching will be irresistible.

The need of special training

Persons may have all of these foundational qualifications which we have been considering and yet lack the technical training which will increase their efficiency as teachers of religion. In our Sunday schools are capable professional and business people gladly giving their services as teachers. But many of them have never studied the type of people whom they are teaching. They have made no thorough study of the materials which they are trying to present from Sunday to Sunday. Finally, they are unacquainted with the most approved methods of applying these materials to the religious needs of the learners in their classes. The raw recruits are reporting at Sunday school for duty. And now they need to be developed, to be trained how best to utilize the few minutes each week which they have to lead their class members in the Way Eternal.

Ways of Meeting the Need Conventions

Sunday school conventions have played a prominent part in the development of our Sunday school system in America. The first national Sunday school convention was held in New York in 1832. The 50's of the last century were especially fruitful in the development of state conventions. These conventions were helpful in bringing workers together for inspiration and instruction.

1: Inspiration, Through Devotional Services

The most beneficial conventions not only bring leaders of various denominations and districts together but also lead them nearer to their Master Teacher! For example, the Illinois convention in Springfield in 1864 began with a prayer meeting. In a couple of days the whole city was moved in a sweeping revival. As a direct result of this

convention more than ten thousand conversions were reported throughout the Sunday schools of the state during the next year.

Through Personal Contacts

Conventions give opportunity for valuable personal conferences and associations. This fellowship of kindred minds brings spiritual uplift.

2: Knowledge, from Lectures

Conventions bring outstanding Sunday school leaders from various parts of the world to lecture, to interpret materials, to explain methods of teaching, as well as to inspire an enthusiasm and spirit which must be caught.

From Discussion Groups

Conventions are often divided into smaller groups of leaders who have common interests and problems. In these sub-conferences there is an opportunity for an exchange of practical experiences which is much more valuable than reading text books. The value of this exchange is well expressed by John H. Vincent (later Bishop) in the first issue of his *Sunday School Teachers' Quarterly* in 1865: "The teacher needs teaching. The problem that perplexes one, another is able to solve. The obscure school has its ingenious and successful superintendent who devises practical plans. There are a thousand schools in need of his suggestions. The most practicable Sunday-school ideas come from our most practical teachers."

Training Classes

Leadership training classes have come to the front in recent years in the training of our volunteer Sunday school leaders. These training classes seek to come to grips with the problems which Sunday school teachers must constantly face. They attempt to equip teachers of religion with the results of the latest research in pedagogy and religious education materials.

Study of pupils

Training classes not only take up general principles about persons but they also furnish opportunities for specialization in the study of the peculiarities of different age groups. They seek to find the problems of these persons, their desires, their reactions to life situations, with a view to knowing the pupils to be taught.

Study of religious education materials

This branch of preparation involves the study of the Bible and other religious education materials so as to ascertain the best materials for persons of different religious needs. It is true that persons old and young need the basic principles of the Christian message. But certain materials are more appropriate than others for use in teaching particular groups. For example, a boy's class in a slum district will require different lesson materials and different application than an adult class in a farming community.

Study of ways of using materials

There are effective and ineffective ways of teaching religious truths. Leadership training classes sponsored by our churches offer courses in the principles of teaching. These three phases of Sunday school teachers' work are closely bound up together, but by attacking them as separate problems in special training classes our Sunday school teachers

will learn to know their pupils better and also how to teach them the issues of life more effectively.

Conclusion

We as young persons looking toward more efficient leadership in the Sunday school need to attend Sunday school conventions and training classes so that we can be teachers unashamed, thoroughly furnished for the good work which is ours.

For Discussion

1. What are three indispensable qualifications for good Sunday school teachers?
2. Do you think that we should work for paid Sunday school teachers?
3. Should a Sunday school teacher use other than Biblical materials?
4. Ought the teaching standards to be as high in Sunday schools as in public schools? Why?
5. Suggest how your local church might improve its teacher training program. Give your conclusions to your pastor or director of religious education.

For Further Study

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McElfresh, Franklin, *The Training of Sunday School Teachers and Officers*, Eaton and Mains, New York, 1914.

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Topic for September 6 Youth Serving at Its Best

H. J. OCKENGA

Scripture: *Genesis 2:1-10; 1 Thess. 5:23*

YOUTH, Service, and Youth's *summum bonum*, its highest good, are the three ideas contained in my subject. Youth, that mighty unharnessed tide, rising and falling, beating again and again on the rugged rocks of life! Youth, an unchecked Niagara, rushing toward the plunge! Youth, an unbroken Ilcapitan, prancing, snorting, racing on the Texas plains, defying the civilized restraints of life. Youth is the most challenging word of our generation.

Service, too, is a much spoken word. World Service, Red Cross service, Social service, Relief service, War service, Foreign service, and now Youth Service! An exalted thought for those who, above all, are most consumed by the drive of self, and yet at the same time most susceptible to altruism. Youth yoked with service is a picture of a powerful team, for it is a picture of harnessed power. The picture is contrary to fact, however, for the yoking power has not been applied. But when is youth serving at its best, when has it reached its chief good and what is it?

Youth is that generic term meaning a whole of which there are many parts. Youth consists of many individuals each of whom is a human being between the age of twelve and twenty-five, made up of a body, soul and spirit, with infinite possibilities for life. *Childhood* is past, not missed nor regretted; life has rushed in upon that individual like waters from a broken dam and all those placid

play days are forgotten in bustling activity of adolescence. Youth knows not that backward look of time that says, "Ah! happy years! once more who would not be a boy?" (Byron: *Childe Harold*), or "But still I dream that somewhere there must be The Spirit of a child that waits for me." (Bayard Taylor: *The Poet's Journal*).

Manhood is at the threshold. There stands marriage and the family, perhaps with sickness and death; there stands toil ready to drive you to live by the sweat of your brow; there stands responsibility and burden to bend your shoulders back to the dust. But that is life; we fear it not in the wild pulsation before the strife. *Today is youth*, with its contacts, acquaintances, friends, fellowships, and romance. Temptations throb with every thrill sought. Some to end in sin, some in victory.

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of beginnings, Story without End,
Each maid a heroine, each man a friend! . . .
All possibilities are in its hands,
No danger daunts it and no foe withstands;
In its sublime audacity of faith,
Be thou removed, it to the mountain saith,
And with ambitions feel, secure and proud,
Ascends the ladder leaning on the cloud."

Longfellow—*Morituri Salutamus*

The Divisions of the Personality

There are three divisions of the human personality. "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man become a living soul" (Gen.2:7). Man became a living soul, he received a body, from the dust of the ground, and he was breathed into by the living God who brooded over him. These three are the divisions of the human personality, the body, soul, and spirit. Some prefer to make a two-fold or dichotomous division but the Scripture, I think, gives three. "The God of peace sanctify you wholly, and preserve your soul, spirit, and body blameless unto the coming of our Lord Jesus Christ" (I Thess.5:23).

The body is the vegetative principle in our personality. It connects us with the plants and animals. It is materialistic. "From the dust we have come and to the dust we shall return." The soul is the animative principle—the vital life force which we have in common with the beasts. It consists of sensibility, memory, and instinct. The Spirit is the separative principle of life. It distinguishes us from the lower forms of creation and links us to God. The body is our earth consciousness, the soul is our self-consciousness, and the Spirit is our God consciousness. It was the breath of life from the lips of God. The beasts were created living creatures; man was breathed into by the Spirit. "The wind bloweth where it listeth," Jesus said, "and thou canst not tell whence it cometh or whither it goeth, so it is with every one born of the Spirit" (John 3:8).

Then, this body may be dominated by the natural—the animal principle, or by the spiritual as Paul says in I Cor.15:44. No doubt most of us live in the natural sphere, in the "flesh and blood" aspect of life. Hence we get the distinction made by Paul in Rom.7, and in I Cor.3—"Ye are carnal and not spiritual," and "with the mind we serve God, but with the flesh the law of sin." There are, then, two kinds of service; one is natural and the other spiritual. The natural may do much good because of the rational principle which we possess lifting our na-

tures higher than the beasts. But this rational principle (that in man which corresponds to God's Spirit which unites with it), or a capacity to receive God's revelations and His Spirit, if not used for that end makes our service little better than the beast's service. The ox can tread out the corn; the horse can serve a community; the dog can guard a house. And service given without an eye single to the glory of God is equal only to the beasts. When Youth has become spiritual youth, then youth's service shall be service at its best.

Spiritual Youth

(1) The man living in the spiritual realm has a *developed body* under the control of his spiritual rather than his natural principles. This is a day of the flesh-supremacy. What effect this has produced upon our young people we know only too well. Their heroes are heroes of the body, their thoughts are thoughts of the body, and their temptations and sins are of the body, yet how contrary to the teaching of the Scripture (Rom.6:12,13).

There will always be temptations in the flesh; it is part of our nature and neither can be nor shall be eradicated but it can be mentally and morally in control. If such control is not ours we are not living at our best and should investigate. For God can bring every thought into captivity to Christ. We are not serving at our best if we are not living at our best.

(2) The man living in the Spiritual realm has a *trained mind* open to God's truth. Over one million young people attended our colleges last year and almost 117,000 were granted degrees. Sad to say that a great portion of these have trained minds closed to Christian Truth because of false theories taught as facts. The mind is the human organ made to receive the breath of God—His Spirit, His revelations. When closed by prejudice or error his service can never be at its best. Choose a Christian college presenting the positive mind, that you may be trained for service. This is the greatest sore spot of our modern church. Her schools are turning out unbelievers.

(3) The man living in the Spiritual realm has a *life that is filled and dominated by God's Holy Spirit*. The human spirit, given at the creation, is overcome by the Holy Spirit of God. "Be filled with the Spirit," says Paul. "We have received not the Spirit of fear, but of love, power, and a sound mind" (2 Tim.1:6).

The Field of Service

What then is the field of service for such an individual? Before this can be answered we must change our conception of service and its place. Man's highest place is not to serve but to "worship him in Spirit and in Truth." Man is saved not to serve, but to worship. It is worship that God demands and seeks. It is for worship that He has created the world; it is the compliment of His nature. Be careful not to get this mixed—a man is not saved because he worships, he worships because he is saved, just as he does good works not to merit his salvation but to manifest it. Would that people would see that this is our purpose of church service—to worship God; this is the purpose of our life—to worship Him.

Witnessing, living, working, and every division of life is a part of worship. We live to worship God. Some call preaching the "ministry." It is, but

so is every other call. Life should be a ministry. It may consist of a ministry of healing the sick, of making safer bridges, or of obtaining purer water for cities. Whatever we do should be done to the glory of God. We may not all be called to the high task of preaching, but we are all called to the high work of the ministry. We are serving because we are worshipping and we are worshipping because we are living.

How shall we arrive?

How, then, can we arrive at that life—which is youth at its best because it is each of us at our

best? There is no new road. It is for us as it was for Abraham or for the woman at the well, repentance, faith, and obedience. Abraham went out from Ur of Chaldees and heathenism not knowing whither he went, but obeying because he believed that there was a city with foundations, eternal in the heavens, whose maker and builder was God. The woman of Samaria looked full into the face of that Builder, turned from her waterpots and her sin, telling all of the Messiah. Their worship was different and their service was different, but it was service at its best because it came from a redeemed soul.

Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Simians Lack Intelligence

THE testimony of missionaries in Africa is not favorable to the doctrine of evolution. In another connection in this magazine we make reference to a thrilling book by Mrs. Rachel Stuart Watt entitled, *In the Heart of Savagedom* (see the department of Book Reviews). Although the manuscript of the book was written by Mrs. Watt, it was edited by her husband, the Rev. Stuart Watt. This couple were the first missionaries among the Akamba tribes far in the interior of the Dark Continent. Thus they came in contact with the natives, and were able to win their confidence and study them intimately at first hand. At two places in her book Mrs. Watt touches on the subject of evolution. On page 206 she has something to say about the language of the wild tribes with whom she and her husband labored in the gospel:

It gives one much food for thought to find a language, so philosophic in its structure, on the lips of naked savages, who are without a single written sign to represent their ideas, and we were forced to the conclusion that it must have come to them at Babel, or elsewhere, from the hand of the eternal and omniscient God. With these undraped denizens of the woods, there is not a particle of evidence of evolution, but, on the other hand, very considerable, if not conclusive, proof of devolution.

We quote at some length from pages 354 and 355:

The natives were greatly amused when my husband told them that there were a few white men who thought that men were the descendants of monkeys. Some of the savages lay down on their backs and giggled with laughter at the idea,

The natives are very keen zoologists, and they critically and minutely observe the animal life of the forest, and are confident that the buffalo, zebra, elephant and many other quadrupeds are possessed of an infinitely higher intelligence than that of the monkey tribes of tropical Africa. In fact, the acute savages of the Equatorial Regions look upon the ape and other species of quadrumana as being fatuous animals of feeble instinct, having much less cunning and ingenuity than even the jackal or the wild hunting-dog of the wilderness, and they unanimously assert that the different species of monkeys never mix or interbreed.

I have often been amazed that some European savants regard it as incredible that the pale and dark, the red and yellow races of mankind sprang from a single pair, and yet seem to have no difficulty in believing that all mankind have been evolved from the ape. This is certainly "straining out the gnat and swallowing the camel."

The baboon of tropical Africa is not at all progressive, and does not aid very much the theory of evolution which at times has been propounded. The mummied forms of baboons which were swathed and embalmed in Egypt five thousand years ago are identical with the baboon of today, even to the contour of its finger nails.

This animal is indeed dilatory in availing himself of the benefits of evolution. From the vantage ground of crag or tree-top he has witnessed for untold centuries the human savage making fire with his two simple fire sticks, and then feeding the created flame by adding dry broken branches from the jungle. When the native leaves red-hot embers in the forest and makes his way home to his grass hut, sometimes inquisitive monkeys are attracted by the fire, just as are the huge pachyderms, and will draw near to it and enjoy the heat; but throughout these long ages there is not the faintest tradition that any monkey has ever been known to place a single stick on the coals which have been kindled, though bundles of dry forest wood have often been left by the savage beside the smoldering remains of his jungle fire.

Through the evangelistic efforts of Rev. and Mrs. Watt many of the native people, although quite wild, fierce and warlike in their natural state, were converted by the power of Christ, and became true Chris-

tians; but these devoted missionaries never thought of proclaiming the gospel to the monkeys and apes by which they were surrounded. They knew that such efforts would prove futile.

Reviews of Recent Books

Studies in the Book of Exodus. By George Henderson. G. F. Vallance, Pub., 2 Broomhill Road, Goodmayes, Essex, England. 2s.6d.

The purpose of this book is to interpret and apply the history, teaching and symbolism of the book of Exodus to the plan of redemption through Christ and the experiences of the Christian life. There is special reference to Israel's journeyings from Egypt to Canaan. Egypt stands for the life of sin; the pilgrimage of the Israelites through the wilderness of Arabia symbolizes the Christian's pilgrimage in this world; Canaan, the Promised Land, typifies the final triumph of the children of God. The author is thoroughly loyal to the Holy Scriptures. He firmly upholds their authenticity and unity. If they cannot be fully accepted as divinely given and inspired, he believes that no man can tell which parts are trustworthy, and so we are all at sea; our deepest problems are left unsolved. The book is a useful one, and helps to emphasize spiritual values in these human lives of ours.

Great Sermons by Young Preachers. Compiled by Edward L. Keller. Richard R. Smith, Inc., 12 East 41 Street, New York. \$2.00.

Had the word "great" been omitted from the title of this book, it would have been more modest and more truly descriptive. Surely these discourses cannot be compared with the great and outstanding sermons of Thomas Chalmers, Frederick R. Robertson, Alexander Maclaren, Thomas Guthrie and Phillips Brooks. Sermons may be good and true, but may not reach the standard of greatness. And that may be said of most of the sermons in this collection. The first sermon by Rev. S. R. Brooks, a Universalist preacher, is a moral address on "Making the Most of It," and may stimulate young people to strong endeavor. The sermon by Rev. Allan K. Chalmers, successor to Dr. Charles E. Jefferson, contains some gratuitous flings at creeds and orthodox Christianity, and, as is usual in such cases, they caricature the real thing. Rev. F. Raymond Clee exposes the cynicism of H. L. Menchen and other skeptics of the day, and thus indicates the landing place of agnosticism. A

truly good sermon is entitled "Thou Art the Man," and is contributed by Rev. J. Harry Cotton, of Columbus, Ohio. He does not believe that men can shirk their responsibility behind the smoke screen of "intellectual difficulties." Here is a good phrase: "As a man is, so he thinks." The sermon by Rev. Franklin C. Fry, Akron, Ohio, is all very true, but it is trite both in thought and in manner of expression. Of course, the same may be said of thousands of sermons which, nevertheless, do much good in their delivery. Those who read Rev. Frank B. Fagerburg's sermon on "What Can I Know?" will have their faith upbuoyed. But we cannot take the space even to mention all the sermons. Most of them are stimulating and advocate high moral and spiritual standards of living; but it seems to us that the profound note of redemption through the atoning grace and merit of Christ is too rarely struck and emphasized.

An Index to the Holy Bible. The Bible Institute Colportage Association. 843-845 North Wells Street, Chicago, Ill. 35 cents.

Think of being able to get a topical index and a word book of the Holy Bible for 35 cents. With this little book you can trace what the Bible teaches on almost any topic you can think of. Just note, for example, how many Bible texts are cited on faith—not only cited, but the topic also beautifully analyzed. In addition, the book contains a harmony of the Gospels, references to the parables, miracles and discourses of our Lord, chronological tables, dates of most of the books of the New Testament, and many prayers that are recorded in the Bible. Surely the book is much in little.

The Golden Book of Faith. By Thomas Curtis Clark. Richard R. Smith, Inc., 12 East 41 Street, New York. \$2.00.

In these days it is a good thing to put stress on faith, for Christian faith brings the assurance of truth, when reason, science and philosophic research fail. Just note how many of the scientists are groping in moral and spiritual darkness. Mr. Clark has given us a most engaging book which he calls in the sub-title "An Anthology of

Verse." He has ranged through the vast literature of poetry, and has culled the best tributes to faith. It is significant that the poets can see the beauty and need of faith when prosaic minds scoff at it as mere credulity. Why is this? Well, the poet has depth of feeling, imagination, aspiration after the good and the true, realizes the need of something beyond and above mere material things and earthly pleasure, and so he feels after the spiritual realities that faith alone can reveal and bring to the soul. Mr. Clark has chosen as his motto for his beautiful book of poetical selections the text: "Faith is the substance of things hoped for, the evidence of things not seen." He has not included enough poems from distinctively Christian poets, such as Cowper's "O for a faith that will not shrink," or Wesley's "My faith looks up to Thee, Thou Lamb of Calvary." Had he selected such hymns, many of which have real poetic merit, the book would have a richer content of spiritual worth and a clearer and more definite assurance of truth and salvation. Yet we gladly concede that the book has perpetual value.

Hymns in Human Experience. By William F. Hart, D.D. Harper & Brothers, 49 East 33 Street, New York. \$2.00.

A book that is eminently—yes pre-eminently—worth while. The strong, manly and noble face of Ira D. Sankey greets you on the frontispiece. Dr. Hart's many years of study and activity along his favorite lines have made him an outstanding authority on the hymnology of the evangelical church. We are glad that he has selected the truly evangelical hymns of the ages, for it is such hymns only that can enhance a valid Christian experience of truth, pardon and salvation. The book contains a rich collection of stories and illustrations that show the influence of hymns in shaping character and guiding conduct. He has in reality struck a new vein and has contributed much to our knowledge of the way in which hymns have changed many lives and have greatly enriched the experiences of Christian people. The first chapter is entitled "A Singing Faith." He says, "Christianity came to the world on the wings of song." In his preface he tells us:

Half a million hymns, it is estimated, are written in more than two hundred languages and dialects in which Christianity is preached. Some of these are translations, but many are original expressions of the Christian faith. This extraordinary production is an impressive testimony from Christian experience.

Living on Tiptoe. By Professor M. K. W. Heicher. Richard R. Smith, Inc., 12 East 41 Street, New York. \$1.50.

The author has ranged far and wide in the field of literature, especially that of an inspirational character. His specialty seems to be biography. He cites many historical instances of men who, by persistence, courage and industry, have achieved success. They are cited to spur young people to high ideals and fine achievements. We do not think that he deals with the most fundamental problems that trouble youthful minds today, but he does point out the aspirations that ought to motivate them, and give them courage, hope, optimism and strength to strive and accomplish. He advises young people ever to have their windows open toward Jerusalem. He advocates faith in people over against those who look upon the human race with cynical eyes. Man's true dignity is evident in that he was created in the divine image. He sees beauty in many commonplace things. He wants people to get good ideas and then give them a chance to thrive. If there is not so much depth of thought in the book, it has much practical value, and the conceptions are put in a style that is all the author's own. His diction is terse and clear-cut.

My Tomorrow's Self. By Samuel McPheeters. Glasgow. Richard R. Smith, Inc., Publishers, New York. \$1.50.

In his foreword the author indicates his position and purpose:

The objective of this book is to give a clear cross-section of the gripping charm of Christianity for the full life of youth. . . . There is no effort to impress the readers with our ability as a psychoanalyst or as one profoundly learned in youth psychology. The drift of the thought herein is supremely concerned with spiritual actualities and spiritual experiences. The surge of the message is that the Son of God is still going forth to conquer, and that He gladly strikes hands with every young life that is committed and dedicated. . . . The background and backbone of this message is the Bible, the Word of God and the most alluring volume of the centuries.

These are nobly spoken words, and well does the author execute his plan. Your "tomorrow's self" is ever what you try to make it by faith in Christ and loyal service to Him today. The chapters are all good. Especially are we pleased with the one entitled *The Finality of Jesus: My Tomorrow's Self Weighing the Evidence*. And remember the Jesus here proclaimed as final is the total Christ set forth in the Holy Scriptures, the divine-human Son of God, "the Alpha and

Omega." The thought of the book is all the more uplifting on account of the elegance of the author's diction.

Uncle John Vassar. By Thomas E. Vassar, D.D. American Tract Society, 7 West 45 Street, New York. \$1.00.

This new and somewhat revised edition of the biography of Uncle John Vassar meets a real need today. Before the terms, "personal evangelism" and "casework in evangelism" came into vogue, this well-known soul-winner used the methods implied in those terms. His special forte was winning men to Christ by personal touch and solicitation. Wherever he was, he spoke to people about their salvation and their duties to God. No work was too hard or too humble for him to undertake if he could thereby bring men into the service of Christ. During the Civil War he served the army of the Union in the capacity of chaplain, supported by the American Tract Society. This biography will certainly stir many people to imitate Uncle John's example of devotion to the greatest work of the Christian church, that of winning souls to Christ. An appreciative introduction is supplied by Dr. Charles G. Trumbull, and that in itself is sufficient commendation.

Sermons in Ingot. By James I. Vance, D.D., LL.D. Richard R. Smith, Inc., 12 East 41 Street, New York. \$1.50.

Another book of the inspirational kind. The word "ingot" means "a mass of cast metal from the crucible, as, a bar of gold." It may be said that these sermons are cast in the Vance mold. They have the Vance sign-manual upon them. Written in plain vernacular, they can be understood even by the most learned scholars, as well as by people who are unlearned, and yet, in spite of some colloquialisms, they do not offend against good taste. Just to give an example of the stimulating character of these discourses, we quote:

Greater than planets, greater than stars, greater than worlds, is man. . . . Beyond the physical is the spiritual. More dynamic than planets is personality. At the summit God made man, made him in His image. One human life totals more of value in God's concern than a universe of things.

If young people—and we might also include their elders—want to be spurred to high ideals and endeavors, let them read this volume. Some of the titles are: *Grandly Begin, The Go-Getters, Is Religion a Liability or an Asset? Capitalize Your Slack, The Creed of the Gimper, Dig the Well Deeper,*

The Plow that Was Left in the Furrow. By the way, a "gimper" is "a scout who does everything just a little better than he has to." The text of the sermon on *The Creed of a Gimper* is, "Whosoever shall compel you to go a mile, go with him twain."

Amazon and Andes. By K. G. Grubb, Methuen & Company, Ltd., 36 Essex Street, W. C. 2 London, England, 18s.

Amid strange, weird and varied scenes, some of them in far-away hinterlands, the author of this intensely interesting volume conducts his readers. He commands such a graphic style you can readily imagine that you are traveling with him. He first describes his journeys in the forests and along the great rivers of Brazil. Then he ascends to the Llanos—dry and extensive plains of Bolivia in sight of the tremendous and frightful gorges and canyons and the towering summits of the Andes. Then he pursues his course through Peru, Ecuador, Columbia and Venezuela, and lastly down the Orinoco River to the sea. The purpose of the book is to convey some impressions of general information gathered during the author's residence in South America as a missionary. The journeys in the Andes and the upper Amazon region, of which the description occupies most of the narrative, were undertaken under the auspices of the World Dominion Movement. A valuable feature of the book is the large number and variety of its pictures, evidently made from photographs, which portray many interesting scenes and all types of people from the tropical forests, with their primitive tribes, to the centers of civilization and the great heights and perpetual snows of the cordillera of the Andes. We have never read a more engaging and informing book of travels in our great neighboring continent of South America.

The Minister and Family Troubles. By Elizabeth A. Dexter, Ph.D., and Robert C. Dexter, Ph.D. Richard R. Smith, Inc., Pubs., New York. \$1.25.

The authors of this book have mastered the technique of family difficulties and sex problems. They have made an elaborate case study of the relation of the minister and the church along these lines. Many suggestions are offered and many instances analyzed which may prove of much help to ministers in dealing with these difficult and delicate situations. The disheartening feature of the book is the many examples of trouble in homes where peace and good

will should prevail; but that is no reason why the book should not be studied and the minister prove himself a helper of people who have trouble in their home life.

One Thousand New Illustrations. By Aquilla Webb, D.D., LL.D. Richard R. Smith, Inc., Pubs., New York. \$2.50.

Do you want to have at hand some apt illustrations on *Assurance*? You will find a dozen of them in this notable book. On *Atonement* you will find seventeen; on *back-sliding* nine; on the Bible thirty; on Christ sixty-nine. Here are select illustrations on many subjects arranged in alphabetical order. Yes, here are 283 large octavo pages of apt incidents and other illustrations for the use of any person who desires to speak in public or minister to people in private ways. Some one says of Dr. Webb that his "genius lies in the fact that he knows how to apply an illustration. He brings its meaning swiftly and correctly home to the men in the pew. He has combed from thousands of sources for the contents of this volume." In most cases he gives the sources. It will in nowise detract from the value of this book to say just one word of warning, a word to which, we are sure, Dr. Webb would fully assent, namely, that public speakers should not overdo the use of illustrations. Such a volume as this one, judiciously used, will be of incalculable value to many people. Even for private reading and meditation it will serve an uplifting purpose.

The Day of Jesus Christ. By J. C. Massee, D.D., LL.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.25.

How modern (in the good sense of the term) is the Bible! In his last book Dr. Massee gives a study of the Philippian Church, to which Paul wrote his great epistle. Dr. Massee finds many parallelisms between that ancient church and the church of today. For example, Philippi was a Roman colony, owing allegiance to the imperial government at Rome. So the church is an earthly colony, which owes allegiance to the heavenly government, so that Paul could write, "Our citizenship is in heaven." Other comparisons are made with the main teaching of the Philippian letter which are most practical and suggestive. The only fault we find with the book is the inadequate statement of the difference between Fundamentalism and Modernism on pp. 63 and 64. The difference is far deeper and far more vital than is there indicated. Fundamentalism accepts the whole Bible as the Word of God;

Modernism accepts just as much of the Bible as suits its rationalizing purpose. Thus defined, the author is a Fundamentalist.

And So He Made Mothers. By Margaret T. Applegarth, Richard R. Smith, Inc., Pubs., New York. \$1.50.

The person who gets this book will have ample material for the observance of Mother's Day for many years to come. Besides the prepared material, it also contains many suggestions that can be carried out by churches, Sunday schools and other societies. The unique title of the book is part of a Jewish proverb: "God could not be everywhere, and so He made mothers." While, of course, the saying is not absolutely correct theologically, for God *is* everywhere; yet we believe people will generally understand the figure of speech, and will realize that God really did make mothers to share with Him in the procreation and care of the human race. He has made mothers to be His junior partners in a most important part of His government of the world of humanity. The book contains stories, programs and plays for almost any occasion where mothers can be honored. For example, note the following: *An Armistice Day Program for Mothers*; *A Mother's Day Program for Children*; *A Mother's Day Program for a School, Church, or Woman's Society*. There are thirteen banquet programs, with suggestions for toasts. Here are also stories for many special days, like Thanksgiving, Christmas, Easter, Valentine's Day, Mother's Birthday, etc.

Church Membership. By C. F. W. Walther, D.D.; translated from the German by Rev. Rudolph Prange. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. \$1.50.

As the reviewer is a minister of the Lutheran Church, he rejoices in this volume, which is so stalwart in its adherence to the Word of God and so full of spiritual reality and power. These simple discourses by a great theologian can be understood and appreciated by all Christian people, whether erudite or not. The book consists of addresses and prayers. The history of the volume is quite interesting. Back in 1839 Trinity Lutheran Church was organized in St. Louis. In course of time three other Lutheran congregations were formed in various parts of the city from the constituency of the mother church. The four congregations decided to form one joint pastorate, each with its own minister, but with Dr. Walther as pastor at

large. On various occasions, therefore, especially when church members were confirmed, he addressed the congregations. While the discourses are sturdily Lutheran, we believe that other Christians can read them with much profit and spiritual uplift. To show Dr. Walther's conception of the church, we quote (p. 5):

Naturally we should first make sure that we are true believers and members of the *invisible* church, outside of which there is no salvation. But, if we are that, we should also show our colors by becoming members of the true *visible* church if at all possible.

Dr. Walther also advocated true spiritual religion:

The glory of a congregation depends not on the size of its membership, but consists in this, that its members are members of that body of which Christ is the Head, to wit, that they are truly converted, believing Christians (p. 22).

While Dr. Walther stood firmly for justification by faith alone and salvation by grace alone (*sola gratia*), he did not forget to exhort his congregations to be "rich in good works" (pp. 26f). The book is divided into two major parts, the first containing Dr. Walther's addresses; the second his heartfelt prayers on numerous occasions. The last half might well be called a "treasure-house of devotion." Dr. Walther had an intimate acquaintanceship with the triune God. Mr. Prange's translation is done in good, clear, idiomatic English, which makes smooth and delightful reading.

The Christly Life. By W. Y. Fullerton, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.25.

There is a difference, our author maintains, between the "Christly" life and the "Christlike" life. The latter refers chiefly to the imitation of Christ, and may imply too outward a conformity to Christ's life; whereas the "Christly life" conveys the idea that the living Christ, not only dwells, but also lives within the heart, and thus motivates and impels both the inner and the outer life. No doubt the distinction is worth making. At all events, only the indwelling Christ can produce the truly Christly life. The chief thesis of Dr. Fullerton's book, therefore, is, "I live; yet not I; Christ liveth in me." He properly describes his book in the sub-title thus: *A study of the Christian graces and how to attain them.* While he says, "It is not the Bible that saves you—it is *not It, but He*," yet he is loyal to the Bible; for he says:

It is a Book in which God has had His way from the beginning to the end; a Book in which God has revealed His will progressively, but authoritatively; a Book which is a guide for our life and for our relation with God from time to eternity.

So he means that it is not the Bible *per se* that saves men, but the Christ whom the Bible authoritatively sets forth.

Attractive Parties for Children. By Lottie E. Fitch. Richard R. Smith, Inc., Pubs., New York. \$2.00.

In the foreword we read:

A party for a child does not need to be elaborate, expensive or large. . . The reason more children do not have parties is because parents and teachers think it such a lot of work. This book has been written to help them plan their parties and to show that it is not such a difficult task after all.

Well does the author carry out her idea. Here are suggestions for parties in every month of the year. For example, you can have a snowball party in January; Lincoln, Valentine and George Washington parties in February; a blustering party in March; garden and bluebird parties in May; a patriotic party in July; a Hallowe'en party in October, and so on. Clever invitations are suggested for each party. Older people who love children will get as much joy out of these parties as will the children themselves.

The Pool of Sacrifice. By Josephine H. Westervelt. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.50.

If you are not over-sensitive to certain infelicities of style and a good bit of faulty punctuation, you will enjoy this story. The quick movement in it gives it a sustained interest, and at times it is quite thrilling. The hero's somewhat harrowing experience at the Pool of Sacrifice at an old ruin in Central America, gives the title to the book, although it is not by far the chief motive of the story. The love affair is complicated and exciting enough to suit the most demanding. It is a Christian story. The incidents move back and forth from the United States to Central America. It is a good, clean story of adventure, with a strong Christian atmosphere, and for that reason is free from questionable incidents and suggestions. The kind of story for Christian young people to read.

Additional Literary Notes

From the American Tract Society comes a good news item. The society recently purchased 2,100 copies of a beautiful edition of

Bunyan's *Pilgrim's Progress*, finely illustrated. The regular price is \$5.00. But it can be had for \$2.50. If this price is still too high for some people, the society has conceived a plan by which all who prefer to do so can earn a copy. For particulars write to the General Secretary, Dr. William H. Matthews, 7 West 45th Street, New York, the society's headquarters. Everybody ought to read Bunyan's wonderful allegory, which portrays so vividly the Christian's journey of life from the City of Destruction to the New Jerusalem.

As to Rabbi Silver's book, it has some outstanding general merits, among them the author's staunch advocacy of the theistic world-view over against the materialistic philosophy of our day, (see our review of this book in the March number of this magazine); but he discards Genesis in favor of evolution (p. 45); He advocates a "comradeship in labor" of all religions, especially of Jews, Christians, Mohammedans and Buddhists, each working in its own way (pp. 105, 112); being a Jewish Rabbi, his "religion in a changing world" does not hold Christ to be the world's Messiah and Redeemer. Does the committee of the Religious Book Club mean to endorse such doctrines? Is the compromising religion its author advocates to be the religion of today and tomorrow, according to the committee's view? Remember that all the members of the committee profess to belong to the Christian church and want to be called Christians. We regret the need of passing these poignant criticisms, but conscience will not allow us to keep silent.

Now, in order to offset the influence of these liberalistic books, we are going to name a few strong recent books of an evangelical character, even though they have been previously noticed in our review department. If we evangelicals are going to be alert to our duty in the present perilous propaganda, to which there seems to be no let-up, we must do all we can to counteract the evil influences about us. Here is a list of works that uphold the evangelical position and whose authors are loyal to historic Christianity:

The Bible and the Ages. By Bishop Horace M. DuBose, D.D. Fleming H. Revell Co., New York and Chicago. Price, \$2.50.

The Accuracy of the Old Testament. By J. Garrow Duncan, B.D. Society for Promoting Christian Knowledge, London; also

the Macmillan Co., 60 Fifth Ave., New York. Price, \$2.40.

The Genesis of Religion. By Michael J. Stolee, D.D., Th.D. Augsburg Publishing House, 425 South 4th St., Minneapolis, Minn. \$1.50.

Burning Questions in Historic Christianity. By John A. Faulkner, D.D. The Abingdon Press, 150 Fifth Ave., New York. Price, \$2.50.

The Power of God Unto Salvation. By Benjamin B. Warfield, D.D., LL.D. Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Mich. Price, \$2.00.

The Apostles' Creed. By Harold Paul Sloan, D.D. Methodist Book Concern, 150 Fifth Ave., New York. Price, \$1.50.

The Resurrection of Jesus Christ. By William Bancroft Hill, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. Price, \$1.25.

Inspiration of the Bible. By B. H. Carroll, D.D., LL.D. Fleming H. Revell Co., 158 Fifth Ave., New York. Price, \$1.25.

Finding Christ. By John L. Brandt, LL.D. Richard R. Smith, Inc., 12 East 41 St., New York. Price, \$1.25.

The Eastern Color of the Bible. By George H. Scherer, M.A., S.T.M. Fleming H. Revell Co., New York, Chicago, London and Edinburgh. Price, \$1.25.

The Author of the Pentateuch. By A. H. Finn. The Bible League, 45 Doughty St., Bedford Row, London, W.C.I. Price, 2s.

Evolution and the Break-up of Christendom. By C. Leopold Clarke. Marshall, Morgan & Scott, Ltd., 1,2,11,12 Paternoster Building, London, E.C.4; also Edinburgh. Price, 6s.

All these are 1930 books, and any of them would have been worthy of a place in a list selected by a truly Christian book club. Of course, many books of equal worth and importance have been issued in previous years, but in view of the recent selections by the Religious Book Club, we think it best to mention only those evangelical books which have been published within the past year. A number of excellent books of a devotional character have also appeared within the year, and all them breathe the true spirit of true Biblical faith and love.

Glad are we to learn that Dr. David S. Clark's notable treatise, *A Syllabus of Systematic Theology*, has now run into the third edition. Does not that fact prove that many

people are interested in scientific works of the kind? Theology is not taboo, as some liberalists seem to think. Moreover, Dr. Clark's work is of the right kind—evangelical, thoroughly Biblical. At the same time the material is well arranged for textbook purposes, and the various topics are rationally developed. This work is used as a textbook in the Richmond (Va.) Training School, Hampden-Sidney College, Johnson-Smith University, and Austin College. Copies have gone to Korea, South Africa and other distant countries. In *The Bible Champion* we reviewed the two previous editions and gave them the high praise they deserve. You can get this useful work of Book Service, 1217 Market Street, Philadelphia, Pa. Price, \$2.00.

It is gratifying to note that some of our evangelical American books are receiving much attention in England. A lengthy and most favorable review of Dr. J. Gresham Machen's treatise on *The Virgin Birth of Christ* appeared in the *Bible League Quarterly*, the January-March number, published in London. This review is written by Rev. E. K. Simpson, well-known as the author of valuable books. The publication office of the said *Quarterly* is: 45 Doughty Street, Bedford Row, London, W.C.1. The purpose of the Bible League of Great Britain is stated as follows: "To promote the reverent study of the Holy Scriptures, and to resist the varied attacks made on their inspiration, infallibility and sole sufficiency as the Word of God."

Our valued friend, Rev. Dr. Donald G. Barnhouse, Philadelphia, Pa., pays a deserved tribute to Dr. Machen's book, in a review in his new magazine, *Revelation*. He says: "In our opinion this is the most important theological book that has made its appearance in the twentieth century." He thinks that any one who, after this, scoffs at the virgin birth of our Lord proves, by that very token, that his information is not up to date. After referring to the scientific and critical character of the book, Dr. Barnhouse rightly adds: "Yet the book is written in such a clear style that the ordinary layman can easily understand every point that is made." The book is published by Harper & Brothers, New York, and the price is \$5.00.

Just now we cannot recall whether we have ever given a notice in these columns of

Professor George McCready Price's booklet, *Why I Am Not An Evolutionist*. If not, we want to recommend it herewith. In the twelve pages he certainly has packed a lot of information and much smashing argument. Here are some of the points of his discussion: that a gradual process is *versus* a completed act; that five vital facts must be proved before evolution can be accepted on a scientific basis; that disintegration is a fixed law; that energy must have been divinely fixed at the creation; that spontaneous generation is impossible; that Herbert Spencer's premise lacks truth; that geology does not support evolution; that evolution and Christianity do not agree. Send for the booklet to the Defenders of the Christian Faith, Wichita, Kansas. Price, 10 cents.

If you want to read a sane and searching pamphlet on Biblical inspiration, send for Rev. Dwight L. Miley's *Your Bible Is God-Breathed*. The author takes the firm position that the Bible is the source of divine truth. In these days when men want to substitute "experience" for the Bible, it is good to read such words as the following: "Experience may confirm, or make assurance doubly sure, but it is not creative even in our mind. . . . Thus experience never was and is not now the source of truth. . . . Valuable spiritual experience does not precede, but follows, man's introduction to truth. Only by first being informed can he interpret his experiences."

Yea, verily; the Biblical writers did not write out of their experiences, but through divine revelation, and that, of course, begat within them the experience of the truth. You can get this valuable pamphlet of the author, Rev. Dwight L. Miley, 118 South Boston Street, Galion, Ohio. Price, 10 cents; generous reduction for quantities.

It is encouraging to learn that Dr. W. M. Frysinger's forceful book, *Evolutionary or Scriptural Teaching—Which?* (of which we gave a favorable notice some years ago), was taken over by the Bible Institute Colportage Association, Chicago, and issued in a new edition of five hundred copies. The manager reports that the entire edition has been sold out. It is to be hoped that another edition will be issued. Dr. Frysinger's new book, *Weakness of Evolution*, is reviewed in the last number of this magazine. See that review.

You will want to write to Concordia Publication House, St. Louis, Mo., for two important pamphlets. Respectively they are entitled, *The Jeffersonian Ideals of Religious Liberty*, by Walter A. Maier, Ph.D., and *The Church and the Christian Education of the Children*, by Rev. Arthur Brunn. The first is an address delivered at the University of Virginia. The author upholds the Jeffersonian doctrine of the separation of church and State, and severely condemns any encroachments here in America of the one upon the rights of the other. Mr. Brunn is just as stalwart in contending for the Christian education of the young, if we would preserve the sacred rights and principles of our free Republic, with its guarantees of civil and religious liberty.

The following news item impresses us as so important that we reprint it essentially as it has been sent to us by the American Tract Society, which is continuing its great work in behalf of the evangelical faith:

"For the year closing December 31, 1930, the contributions to the general work of the American Tract Society increased 16 per cent. Dr. William H. Matthews, General Secretary of the Society, attributes this gain to the flagrant efforts of Atheistic Associations to discredit the Christian religion, especially among foreigners, and the feeling on the part of earnest Christians that, while large efforts are being made to supply bread to the hungry, we should follow the example of Christ, as recorded in the sixth chapter of John's gospel, in offering at the same time the Bread of Life.

"In one year 5,585,879 pieces of literature in forty languages were distributed. A large portion of this literature was placed in the hands of foreigners who have been under the influence of the propaganda of Atheists, Bolsheviks and Communists. A word of personal sympathy spoken by one of the Society's colporteurs, accompanied by a Christian message, printed in a familiar tongue, has often changed the feeling of hatred to that of love. Shop meetings are held by the Society, through which at least one strike has already been prevented."

The good news comes to us from the publishers that a new edition of Dr. William R. Nicholson's booklet, *The Six Miracles of Calvary*, has been issued by the Bible Institute Colportage Association, 843 North Wells Street, Chicago. Some time ago we

reviewed this volume in the *Bible Champion*, and here we gladly subscribe our previous commendation. It is a vivid presentation of the scenes connected with Calvary and a true interpretation of their profound significance. Dr. James M. Gray says of the brochure: "I challenge the world of Christian Literature to produce, in the same compass, anything on the redemption mysteries of the crucifixion of Christ, comparable in spiritual interest and power." This is fine testimony. Prices, 20 cents per copy; 5 copies \$1.00; 50 or more for group use at the rate of \$15.00 per hundred.

The following quotation is taken from Gerald B. Winrod's pointed little tract, *God Revealed*: "When Pat heard the scientist say that there was electricity in the earth, he said it was not there, because he had never been able to dig it up with a pick and shovel. Pat was looking for electricity with the wrong kind of apparatus." Just so it is with the physical scientist who expects to find God by manipulating material things. Mr. Winrod maintains in this leaflet that God is not discovered by human research, but is revealed in nature, in the Bible, in Christ and in Christian experience. Get the leaflet; it is worth reading. The Defender Publishers, Wichita, Kansas. Price, 10 cents.

A little tract entitled *Religious Unionism* comes from the Concordia Publishing House, St. Louis, Mo. It is by the Rev. John H. C. Fritz. The author is not in favor of a general merging of denominations as long as there is not more accordant belief. He thinks it is better to keep separate organizations, which stand for definite and earnest convictions, than to force a union of dissentient elements or to pare down doctrines until they become nebulous in order to have one great big ecclesiastical organization. You will be interested to see how a strict orthodox Lutheran argues his cause.

A leaflet by Rev. Oswald J. Smith, pastor of the Toronto Gospel Tabernacle, bears the title, *Which Church Saves?* While, of course, no church can save the sinner, for Christ only can do that, that fact does not argue that the organized church is not necessary for concerted work among Christians in advancing the cause of Christ. Very little effective work can be done in any field without organization. Only we do not want to put the church in place of Christ. Let the

church bear witness that Christ alone is the Saviour of the world. The Courier Office, 22 Kendal Ave., Toronto. 10 cents.

If you want to read something truly pathetic and alarming, send for a leaflet entitled *Three College Shipwrecks*, by Rev. Bob Jones, president of Bob Jones College, College Point, Florida. It tells you what infidel teaching did for three students by undermining their Christian faith and ruining their lives. Their experience was certainly distressing enough to arouse the conscience

of the land, and especially to sting into life the consciences of college teachers. Can you wonder that people are plunged into despair when their faith in the Bible and Christianity is destroyed? What can they believe, then? What worth while purpose does human life serve? We do not wonder that people become despondent and pessimistic when faith is gone. Send for copies of the above-named leaflet to the following address: The Million Testament Campaign for Students, 1505 Race Street, Philadelphia. They can be had free of cost.

Our Serial—The Clamping of the Shackles

A story that deals effectively with some of the crucial questions that are now disrupting the Church of our Lord Jesus Christ

PROFESSOR GLENN GATES COLE, LITT.D.

THE greatest throng of people that ever crowded that Warburton church for a sermon, were assembled the morning Peyton again returned to his pulpit. The announcement that his leave of absence had expired, and that he would resume the leadership of Central, had brought out his old friends along with many others of the city who remembered his old-time powers. It is likely that the incentive which had drawn most of them—if truthfully admitted—would be called “curiosity,” as it had been when he preached his first sermon many months before.

And his first words were calculated to whet this curiosity to its keenest, for he began thus:

“The last sermon I preached to you, some two years ago just before quitting my work, was the result of years of careful study and thought. Viewed in many ways, it was the greatest sermon I ever preached. I am never going to try to preach a great sermon again. Such a sermon is an effort to enthrone ego-

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Peyton Recants His Heresy

“I am never going to try to preach a great sermon. Such a sermon is an effort to enthrone egotism, and crown selfishness. I shall never again strive to win the plaudits of men. Henceforth, my satisfaction shall be measured solely by the results I achieve in getting a message home to the souls of men: a message that shall inspire them to see the beauty and sacrifice of the Divine Son of God. I would give worlds, were they mine to give, to wipe out the crass sophistries of those former days.”

tism and crown selfishness. I shall never again strive to win the plaudits of men. Henceforth, my satisfaction shall be measured solely by the results I achieve in getting a message home to the souls of sinners—a message that shall inspire them to see the beauty and sacrifice of the Divine Son of God. I would give worlds, were they mine to give, to wipe out the crass sophistries of those former days. But the things past can not be undone. Time is a moving entity, and it never moves backward in its flight. It behooves me, then, that in the present and in the future, I so hold up the crucified and wounded One, that the puerile utterances of those days shall be silenced in the light and

life and teachings and example and character of Our Saviour.

“I have before me, the notes of that former sermon, and I propose today to show wherein the statements, made then, have been set aside by later study,—not of man’s wisdom and so-called authority—but from

an extended study of God's wisdom and the authority of an Inspired Book. In the beginning, I denounce and deny the validity of the theses I then urged and argued, for they are dead and false ones, entirely out of date and not abreast with present authentic scholarship. Only, today, as I present this other side, can I feel satisfied with myself. I will substitute the great truth for drab speculation, and the eternal for the earthly conceptions.

"At that time, I relied upon the so-called scholars of the world, and I was sincere in following them, even though mistaken in doing so. But I have since found that greater scholars have stripped these false students of their claims, and thrown in a light of devout scholarship which has shown their arrogant assumptions to be but painted air. I am not going to cite these authorities in this discussion; for it is merely an academic question, which would not interest you. Take my word for it, that not a place is left for them to stand upon. The spade of the Archaeologist has uncovered every assumption of the literary and evolutionary destructionist of our Bible. The eminently scholarly position of the young people of today, is in the ranks of those who stand firmly for the inspiration, authenticity, and perfection of the Bible as we have it.

"At that time, I took the position that the Bible was not an inspired Book in any peculiar sense unlike the great works of men. But, since then, a great blessing has been mine, in that I have read and re-read that Book until I discover in it, a spiritual goodness and perfection that the best of man's productions can not approach. It needs no argument to show that it is inspired of God's Spirit. It needs only a test. I have tested it; and I defy any honest man to read and study the Bible as I have until its thoughts, and plan, and scope, and teachings get into his soul, and feel that it is a mere human document. No; friends, it needs no argument to prove it is inspired; but it does need a test. I challenge you to test it! I beg you to test it! Give hours to its study, as I have, and no argument for its inspiration will be needed. You will know it.

"At that time, I took the position that the Bible contained some of the words of God, but not the sole Word; that science, nature, and social experience along with the human conscience, likewise contained it,—and equal-

ly as authentic. In this acceptation, I insisted that there was much of moral worth and sentiment in the Bible, and that it ought to be read from some such cultural standpoint. But I can no longer be satisfied with such a biased half-truth. As I have come to see God, he is an all-wise Creator. As such, he is reasonable, and just, and good. He is the Father of Our Lord Jesus Christ, through a miraculous incarnation, as well as a Father to us by adoption. As such an all-wise Creator and all-loving Father, human reason is but a mere form if it teaches that He could create us and then abandon us to live without his inspiration, teaching and guidance. No! Reason alone, shows us he must instruct and guide the creatures of his handiwork—that he must govern the children of his household. He has not left us to grope in darkness and probable failure to find Him. Instead, He has revealed to us what He is, and what He does, what He thinks and His plan and laws for us. There is not a point at which we need wisdom and advice but His Word has given it to us. It is sufficient for our every need, whether in the walks of lowly creatures, or in the paths of the highest civilization—whether to meet the needs of the world of Christ's time, the wants of today, or the counsels of the future. Truth is eternal; and God is a God of yesterday, today and forever. Likewise, he shows us whence man came, what he must do, and whither he is bound. And these things are His Revelation! His Book is *The Word of God*! Nature can not make Him known to us; but in the light of his Book, we can see in nature a wonderful manifestation of his power and truth!

"At that time, I held that Jesus was a Son of God in an exemplary sense, only; that, instead of *the* Incarnate, miraculously born Son of God in the Orthodox sense, He was but merely *a* Son of God in the same measure that we may become sons of God. That his life was probably better than ours, because God wished Him to be an example for us. I also said that He made many mistakes and that his claims and his life were not always truthful; that he had human imperfections, and that He was in error concerning some of his teachings and his acceptation of false traditions. But in my study of his matchless life as revealed in Holy Writ, every seemingly irreconcilable thing has disappeared, and I can say that I see no fault in Him! Nay,

more, the best interpretation of the Scriptural Records set him forth as *The Divine Son of God* in a sense that we are not sons. He had power to work miracles, and did work them; and that he did actually arise to bodily life from an actual death, despite the teaching and fixed law of science as reflected in nature. That his body did not arise, but only a sentiment, an idea, as the destructive critics teach, is anti-Christian and false. There is no better authenticated fact in all history. Witnesses established it, reason confirms it, the Holy Spirit taught it. Heaven and earth came into accord to stamp authenticity upon this essential element of 'All Power' conferred upon him. 'Unless Christ arose from the dead, then our preaching is vain,' testified the Apostle. And it was a real and not a figurative resurrection. Every attempt to minimize the resurrection of Christ, or interpolate a teaching that it is a myth, or superstition, or falsehood, falls to the ground in the light of the New Testament and the best testimony, reason and scholarship of man.

"At that time I held that Genesis was a compilation of myth, legend, traditions; poetry, folk-lore and figures; that there was no Creation in the Bible sense; and that everything was a natural evolution devoid of the supernatural and connected solely with the workings of natural law. That, in accordance with such law, man in due time evolved from lower animal forms. As long as I live, I shall never preach such rank heresy again. It is absolute falsehood to Scripture, and the loosest and most illogical thinking of true science or philosophy. Evolution is not only anti-Scriptural, anti-Christian, and anti-Spiritual, but it is contrary to the best conceptions of science in fact, as well as in reason. How some scientists, who pride themselves on the rigid confirmation of their theories to the tests of experiment and observation, can even think Evolution is a shrewd theory marks them as devoid of real scientific skill. It is the most unscientific theory held by thinking men today. There is not a properly applied principle of science which will justify such a position. Every basal law of science has to be set aside to permit it. There is not a reasonable deduction of philosophy which verifies it. Logic shows its falsity. There is not a scrap of Scripture which permits it. The whole Scripture depends upon man being a creature of God's miracu-

lous creation. Unless he is, there is no sin in the Scriptural sense, and no redemption through Christ. See what this false Pagan-made idea is bringing to us. Animals prey upon animals; so, no wonder wars come, dishonest business practices are defended, and corrupt politics prevail. No wonder man preys upon man, and woman's virtue is but the fair spoil of animal perversion! No wonder the weak of humanity are exploited and enslaved by the more powerful animals! But the Scriptures do not so teach. There we learn, God created man in his own image, he made man a little lower than the angels, Christ goes to prepare a home for him, Christ will receive him unto himself, Be kindly affectionate one to another, Bear ye one another's burdens, and the like.

"At that time, I held that the account of sin in Genesis and its depravity elsewhere in the Scriptures, was a human erroneous conception; that sin was merely the recurrence of animal and ancestral traits in man's evolution from his animal precursors. That instead of the Bible explanation, sin was nothing more than mere moral delinquency due to man's failure to measure up to his social opportunities. But sin is more than that. The Bible teaches that sin is the *transgression* of a divine law. On my former basis, there is no evil in sin—just a misfortune. There was in such an attitude, an excuse, ready-made, to avoid the consequences of sin. But the Bible definition of sin makes sure two things which evolution must set aside: reward for obedience and punishment for sin. We can not minimize heaven, neither can we reason hell out of existence. God teaches both, and His Revelation makes the final decision our choice. 'Where will we spend eternity?' is a valid question."

Enlarging on these points and filled with the discernment of heavenly things as a result of his masterly study of the Scriptures, he preached on and on, the audience bending to catch every word. Many caught a conception of the Bible as God's Revelation to man, as they had never sensed it before. And when he closed and the audience settled back into their seats, relaxing from the tension and looking at their watches, they were surprised to find that he had preached for an unusually long time, although it had seemed so brief. And Peyton was as surprised as any of them.

The Editor's Mail

Prayer and Immutable Law

EDWIN DEACON, M.A.

AMONG AMERICAN orators Harry Emerson Fosdick occupies a high place and we have no desire to detract from that fame. In the January issue of this magazine Dr. Sloan replied in his usual forceful and effective manner to Dr. Fosdick's criticisms of the people who pray for rain. In the March issue Dr. Hasskarl makes another fine contribution to this same general theme.

It is not the purpose of this article to deal directly, either with Dr. Fosdick's individual theories of prayer, or with the prayer for rain. It is rather an attempt to assist in clearing the atmosphere, or to get above the fogs that so often appear to envelop the whole subject of the finite offering his individual petitions to the Infinite.

The writer has long been impressed with one phase of this subject that seems not to have been properly stressed, if, indeed, it has even been clearly stated. We refer to the *eternal and immutable law of prayer*.

The immutability of natural law has often been stressed as, in fact, precluding the possibility of man receiving direct answers to his prayers. But when God's prayer law has been given its true place among those changeless laws, its real importance will then be more easily recognized, and due deference to it will be the more readily given.

Not least, among the mighty works of creation, was the framing and putting into operation of an inconceivable number of laws; laws covering every detail of the mineral, vegetable and animal kingdoms. Laws for light, heat, sound, gravitation and growth; for wind, wave, lightning, and cloud; for life in the jungle, in the air and in the sea; laws for man; for his body, mind and spirit; laws touching every phase of his condition and conduct; and these laws of God for man were just as fixed and changeless as His laws for the birds, or trees, or tides or light.

Among these fixed and changeless laws for man is the law of prayer, as eternal and immutable as the law of gravitation; and as much more important, as a human soul is more important than a material world.

The omniscience and the omnipotence of God become more manifest to us when we see Him put in operation two immutable laws that seem to us directly opposed to each other but which nevertheless operate in perfect harmony. It is evident that in God's hand, all of these fixed and changeless laws are so fitted together as to operate in perfect peace, even where we would expect constant friction, since adjustment is one element of their changeless characters.

To illustrate: We are somewhat familiar with the law of gravitation with its universal and mighty downward pull on every atom of matter. But yonder on the face of that overhanging cliff is a rock that juts out over the chasm. It weighs many tons, and gravity is pulling at it with the power of a locomotive. Why does it not obey that immutable law? Why does it not fall? Answer: Because God made another immutable law, the law of cohesion which grips and holds that jutting rock in defiance of all the power of gravitation. The struggle between cohesion and gravitation has continued for centuries, with cohesion the strongest. Yet there is no disturbance, no noise, no friction. It is a perfectly harmonious clash, between two fixed and unchangeable laws of God. Neither law is abrogated, or suspended for an instant. Temporarily one yields to the other. The normal effect of one is for a time held in abeyance. Wind and weather may some day so weaken the grip of cohesion, that gravity will conquer. Then that rock will fall suddenly from the cliff to the chasm below. Then, too, the will of man may interpose to hasten, or delay, the operation of nature's forces. Man may assist gravity to tear the rock loose a thousand years before otherwise it would have happened. So, too, gravity itself may yield to the will of man. He can hurl that rock upward in direct conflict with gravitation; and all of this God provided for in the plan of the universe and of man as a free moral agent therein.

We turn now to the eternal law of prayer, framed and enacted along with all of the other laws, and as perfectly adjusted to them all as they are to each other. Much confusion of thought will be averted if we bear in mind that prayer and its answer are under

their own fixed laws. It need surprise no one if nine-tenths of all the petitions addressed to God seem to receive no answer. They are too much like the spontaneous, thoughtless, off-hand requests of selfish children. They do not conform to the law of prayer, and therefore have no promise of an answer. It may be confidently asserted that there is too much praying of this kind, both public and private. A dozen such prayers, though they be long, energetic and emotional, may easily amount to less with God, than one earnest, thoughtful request that is obedient to the divine law of prayer. When this law is met God's answer to prayer will cause no more friction or violation of natural law than does man's raising of the stone against the law of gravitation. The law of prayer is as perfectly adjusted to natural law as the law of man's freedom is to gravity. God is demonstrating the force of gravitation and other natural forces before our eyes every day. They need no specific pledge; but we do need a demonstration of the law of prayer, because prayer presupposes the cooperation of our fallen humanity with God. God consequently has revealed His divine pledge back of the law:

"Whatsoever ye shall ask, in my name, that will I do;" and again, "If ye shall ask anything in my name, I will do it." God here is not inviting chaos. He is inviting us to explore our possibilities through prayer as he invited us to explore our possibilities through electricity.

The Scriptures contain no scientific explanation of prayer, but in an experimental way they lead us into its practice until the presenting of our petitions to God, becomes as simple and natural a matter as the act of a hungry child in asking its mother for food. The holy Fatherhood of God is the key that unlocks the mystery of prayer and the prayer law.

Our best illustration of the real harmony between fixed laws and an answered prayer, will be found in the home. Before that home was established, its character was determined and many plans were made for its management. Love is to dominate there, the parental will is to be the fixed law of the home, and every child must submit to this law. In planning the home the parents also provide that the children shall come to them with a multitude of little requests, some wise and right, some foolish and harmful. They doubtless know that, in love, they will have to deny many requests that are unwise. They

know, too, that it will be their joy to grant the requests that are good. This interplay of wills in no way conflicts with the will of the parents for the home, since the fixed law of that home, contemplated this fatherly grace when it was instituted. It was all in the parental plan. No phase of the home life was more thoroughly foreordained in the thought of those parents than was this. One of the surest ways to spoil this home and to blight its joy would be for the children to become abnormal and, through some false reasoning about the supremacy of the parental will, to conclude that their little requests did not count. Such an abnormal attitude on the part of the children would not only take much of the joy out of their own childhood, but it would also seriously rob the parents. The human parent loves to give himself to his children in his answers to their requests, and so also does God. Our foolish thought, about God's fixed laws making our prayers useless, is robbing both ourselves and God. It is not a passive submission to His will which God seeks, but an eager, obedient, desiring trust. This is what God would find in us. Not to pray is rebellion, for God has commanded us to pray. "Men ought always to pray and not to faint," said Jesus; and Paul commands, "Pray without ceasing." He who trustingly prays fulfills God's law for man, and maintains the divine harmony of this world as God planned it; but he who refuses to pray violates that law, and introduces discord and failure.

One day a leper approached Jesus with this prayer: "Lord, if thou wilt, thou canst make me clean." The instant response was, "I will. Be thou clean." The cure was immediate and complete. Just what law of God was violated there? Just what damage was done to any law?

As Jesus moved about the country, before Him were sorrow, tears, sickness, pain and death; but behind Him was a trail of life and health and song. What law of God was being violated by Jesus' works? Those direct prayers and their answers were obedient to God's prayer law. All of the discord and friction in evidence there was introduced by those who opposed His good work. All God's laws are equally immutable; and we may well be glad that among them none more important, none more fixed and unchangeable, than the law of prayer.

Talent, Oregon